The
Missionary Intelligencer.

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PRAYER AND MISSIONS.

BY making his own church a praying church the home pastor may augment the spiritual power and fruitfulness of the foreign missionary movement. Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles, that is the leaders of the Church, might give themselves to prayer. When persecutions came, the Christians nerved and braced themselves by prayer. Every undertaking was begun, continued, and ended in prayer. In this we find one secret of the marvelous triumphs of the early Christian Church.—JOHN R. MOTT.

Financial Exhibit for Nine Months.

	1910	1911	Gain
Contributions from Churches	3,195	2,999	*196
Contributions from Sunday Schools	2,445	2,736	291
Contributions from C. E. Societies	844	951	107
Individual Contributions	905	1,035	130
Amounts	$226,438.00	$208,868.30	*$17,569.70

Comparing the receipts from different sources shows the following:

	1910	1911	Gain
Churches	$97,079.38	$93,222.00	*$3,857.38
Sunday Schools	51,869.57	52,493.27	623.70
Christian Endeavor	6,926.05	7,150.46	224.41
Individuals	21,539.02	20,355.04	*1,183.98
Miscellaneous	4,908.98	1,045.43	*3,863.55
Annuity	43,100.00	31,242.97	*11,857.03
Bequests	1,015.00	3,359.13	2,344.13

*Loss.

Loss in Regular Receipts, $8,056.80. Loss in Annuity, $11,857.03. Gain in Bequest, $2,344.13.

EDITORIAL NOTES

¶ There have been seventeen graduates from our Bible College, Tokyo, Japan, since it was opened, five years ago.

¶ Do not fail to read the account of the great Tokyo fire in the letter from Miss Kate Johnson in the Field Department.

¶ The Commencement exercises of our Bible College in Tokyo, Japan, were held June 6th. F. M. Rains delivered the address.

¶ An annuity of $500 has just been received from a good friend in Richmond, Va.; also one of $3,500 from a friend in Harrodsburg, Ky.

¶ Henry County, Ky., is planning to become a Living-link and support Mrs. L. B. Kline. She and her husband will start for the field this fall.

¶ During F. M. Rains' recent visit to Nankin, China, he baptized four—two men and two women—in the church with which A. E. Cory works.

¶ The Hongo (Tokyo) Church, for which F. E. Hagin labors, reports ten baptisms. Seven of these are from the Girls' School. A great work is being done.

¶ East Long Beach, Calif., sends in their first Children's Day offering of $10.80. This is the mission church that was built in a day. C. T. Radford is the leader.

¶ We call your attention to the excellent report of our Australian brethren in this issue. The Australian Foreign Missionary Committee and the Foreign Society work hand in hand in this great cause.

¶ Miss Kate V. Johnson, of Tokyo, Japan, has been a missionary of the Foreign Society for twenty-five years. She is the

dean of our missionary body in the empire. She is very proficient in the language.

¶ The Foreign Society conducts what is known as Middle School in Tokyo, Japan. It is said there is no better Middle School in all Japan. It enjoys government recognition. Mr. Ishikawa is the president.

H. H. MONINGER.

¶ Our hearts are made sad by the death of Herbert H. Moninger, of Cincinnati. His brief life was given without reserve to the great Sunday school work among our people. A man of pleasing personality, devoted life, rare enthusiasm, and remarkable industry, his leadership will be greatly missed. He was a stanch friend of every good cause. We are reprinting in this issue one of his last articles for the MISSIONARY INTELLIGENCER. Its burning words will show the intensity of his nature. Our deep sympathy goes out to Mrs. Moninger and the two little ones in their bereavement.

¶ The Iowa State convention presented Miss Nina Palmer with a typewriter to take to China with her. She goes out this fall to assist Miss Emma Lyon in the girls' school at Nankin.

¶ Mr. Murayama, the preacher of one of our churches in Tokyo, is really a great preacher. He is logical and eloquent and thoroughly committed to his work. Withal he is an author, having written three books of fiction which have proven popular.

¶ Just as we go to press the sad news comes of the death of Jacob Kenly, the brave young Negro missionary to Africa. He was drowned on June 11th, while catching fish in the ocean for his school boys. His was a rare life of devotion. He went out from America and was supported by the C. W. B. M.

¶ The Japanese people bow when they enter the church, as a mark of reverence. When the benediction has been pronounced the people all sit down with bowed heads for a few moments before leaving the building. There is a beautiful spirit of reverence in all the service.

¶ The church at Niagara Falls, New York, W. C. Prewett, pastor, expects to become a Living-link and support Mrs. H. A. Baker, who goes with her husband to Tibet next January. This is a splendid undertaking for the Niagara Falls Church.

¶ You will be interested in the article on "The Missionary Education Movement." The change of the name from The Young People's Missionary Movement is wise. The latter title has never fully described the organization. This movement is the greatest factor in missionary education in the world to-day.

¶ A good brother sends an individual contribution of $10 and says: "I wish to express my absolute confidence in the officers and Executive Committee of the Foreign Society. In view of the present discussion I feel that I must double my subscription made some time ago, and you will find my check inclosed."

¶ Every worker in the Sunday school should by all means read the article on another page, entitled, "Graded Missionary Teaching in the Sunday School." The author, Mr. Diffendorfer, has spent five or six years of work on the subject of Missions in the Sunday School, and speaks with authority.

¶ Our missionaries have been holding tent-meetings in Akita, Japan, during the cherry blossom season. Hundreds come to the tent from nine o'clock in

the morning to five in the afternoon. Miss Asbury and Miss Armbruster did faithful service in the campaign. Much interest was awakened. Buddhist priests stood around to see what was going on.

MRS. P. A. SHERMAN,

Missionary at Hatta, India. The church at Lovington, Ill., becomes a Living-link and takes up her support. One of the members, J. W. Augur, of Mt. Auburn, pays half of the Living-link. A. L. Huff is the minister of this church.

¶ We are glad to announce that Mrs. A. L. Shelton, of Batang, is writing a book on the Tibetan work. We hope to have it published in the early fall. Knowing something of Mrs. Shelton's ability as a fascinating writer, and realizing the interest which is felt in this remote field, we prophesy a large sale for the book. "Bolenge" is already in the ninth thousand. We believe the story of Batang will not be far behind it in popularity.

¶ Many teacher training classes are using "Missions in the Modern Sunday School," by Stephen J. Corey, for the advanced course. This is a book that every Sunday school missionary secretary should have—also each superintendent. A good book to place in the hands of teachers. 25 cents, postpaid, 20 cents each in bundles of five or more copies, from the Foreign Society or the Christian Board of Publication, St. Louis, Mo.

¶ John R. Mott recently spoke to Coptic and Mohammedan students at Assuib, Egypt. His lectures were given on three successive evenings. His themes were, of course, Christian in their bearing. It is a significant fact that, although the theater in which he spoke holds fifteen hundred, and admission was only by ticket, the building was not only packed each time, but hundreds were turned away.

¶ Cincinnati preachers and leaders are greatly interested in the coming of the missionary exposition in March of next year. Under the name of the World in Boston this exposition proved to be a great success. The attendance for a month was from three to thirty thousand a day. Although the exposition cost over $100,000, the receipts paid all the expense and there was a small dividend left over.

¶ President Taft sent a message to the tercentenary celebration of the King James Version of the Bible. Among other good things he said: "The Book of books has not only reigned supreme in England for three centuries, but has bound together as nothing else could, two great Anglo-Saxon nations, one in blood, in speech, and in common religious life. Our laws, our literature, and our social life owe whatever excellence they possess to this Book."

¶ One of the busiest men in all the Far East is A. E. Cory, missionary of the Foreign Society at Nankin, China. He is president of our Bible College, has charge of a large and growing church, looks after a night school, and besides has supervision of the General Bible Study work in Central China.

¶ Judge Watanabe, a Japanese and a member of the Supreme Court of Korea, is a Christian man and is quite active in the Y. M. C. A. and other Christian work.

¶ We are happy to welcome Secretary F. M. Rains back again after his long, strenuous journey to the mission fields.

We have missed him greatly this year, both in the work and in the counsels of the Executive Committee. But while we have missed his service in the homeland, the fields and the work at large have reaped great benefit from his journey. He comes back with a heart full of enthusiasm concerning the foreign work, and with a head filled with plans for its efficiency and enlargement.

¶ In as large a country as China, with its present rapid change from the old to the new, disturbances and local uprisings should not excite wonder. Even in America we have riots and lynchings. However, the local revolution in Canton Province has been so persistent that it has aroused much anxiety for the welfare of the missionaries. So far no foreign worker has been injured, but to prevent such an occurrence several of our warships stationed in Philippine waters have been ordered to Canton.

¶ Do you think nothing is being done in China to crush the opium traffic? The following from a report of the Anti-Opium League says something: "In one city the doors of seven thousand dens have been shut. In other cities from two to three thousand have been closed. In a hundred thousand market towns throughout the land the dens and dives have been closed. Altogether between one and two million places for the smoking of opium have been removed." Soon China will be as free from opium as Japan, if England will only do half right.

¶ J. C. Ogden, of Batang, on the Tibetan border, writes: "We rejoice at the appointment of Brother H. A. Baker and his future wife. We hope nothing will prevent these young people from coming to Tibet. Surely the people at home will not let a few dollars stand in the way of sending them to us. Surely some way will be provided. You know how badly we need these young people. I can not give much, but I feel like doing a little toward sending this couple to Tibet. I am willing to provide the outfit money of $200." This is certainly a self-sacrificing offer on the part of Brother and Sister Ogden. It is hoped others will provide this amount, so that it will not be required of them.

W. S. Lockhart,

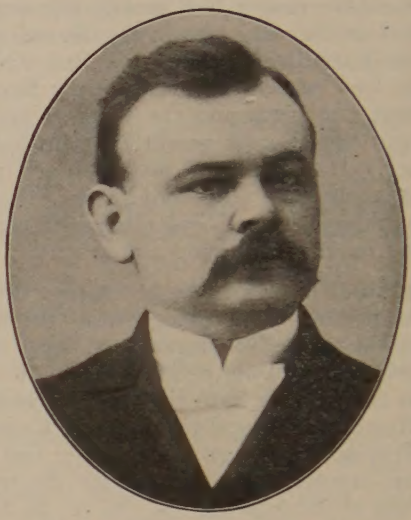
Pastor Central Church, Houston, Tex. This church takes a second Living-link under the Foreign Society, and will support Dr. L. B. Kline as a medical missionary. This church also supports Justin E. Brown, of China, with the Foreign Society, and a missionary under the C. W. B. M.

¶ The missionary world sustains a great loss in the recent death of Dr. Arthur T. Pierson, for many years editor-in-chief of the *Missionary Review of the World*. Dr. Pierson was one of the most prolific writers of missionary books and has done much to inspire the Christian world in the task of world conquest. Although at an advanced age, he started last year to tour the Orient in the interest of missions. The strain of travel was too much for his enfeebled condition, and he returned to America after having visited Japan. His son, Delevan L. Pierson, the managing editor of the *Review*, will no doubt succeed Dr. Pierson as editor-in-chief.

¶ An amusing little incident is reported from the great jubilee campaign of the Women's Missionary Societies recently held. A dear old Presbyterian lady was listening to one of the speakers, who happened to be her guest at tea. This speaker was dilating on the growing spirit of unity on the foreign fields.

DR. WILLIAM HARDY,

Of Batang, Tibetan border. The Hiram Student Volunteers have taken up the support of the hospital work at Batang at $600. Dr. A. L. Shelton will build the hospital on his return. The Hiram Volunteers are doing some heroic giving in raising this money.



A. C. SMITHER,

Pastor of the First Church, Los Angeles, Cal. This church has been a Living-link for some years. This year the congregation is giving $1,250 to help build a home for J. C. Ogden in Tibet. The remaining $1,250 necessary will be given next year.

"Just think," exclaimed the guest, "in Korea the Presbyterians and Methodists have divided the entire territory between them; 400 Methodist churches in Presbyterian territory were told to enroll themselves as Presbyterians, and did so without a murmur." "Is n't that wonderful?" breathed the old lady. "And 400 Presbyterian churches were directed to become Methodist," continued the speaker. "O, how could they?" said the shocked little old lady.

¶ Here are some good words from the magazine called *Missions:* "If a Christian says he has no time to read a missionary magazine, something is wrong. If he only thinks he has no time, because he does not wish to occupy it in this way, then the defect lies in want of concern in the great movements of the Kingdom of God, in low spirituality, in over-interest in the trivial and under-interest in the vital things of the Christian life. If he really has no time, then the defect lies in his time adjustments. If his reading is confined chiefly to the daily newspaper, including the Sunday edition, and to a magazine or two, he might well consider whether that is sufficient mental pabulum for a real man—fair to himself or his family or his fellow-man or his Maker."

¶ An attractive booklet has just been issued, entitled, "Eureka College and Missions." It sets forth the missionary inspiration and history of the college. One is surprised and gratified to read the long list of missionaries who have gone out from Eureka. No school among us has cultivated the spirit of world conquest more than this college. The following are those who have gone from Eureka to serve in the foreign fields:

Africa: E. E. Faris, Royal J. Dye, Mrs. Dye, R. Ray Eldred, Miss Edna Eck, and Miss Ella Ewing, who died at Bolenge in 1907.

Cuba: Melvin Menges, Mrs. Menges, Lowell C. McPherson and Mrs. McPherson, Roscoe Hill and Mrs. Hill.

Japan: F. E. Hagin, Mrs. Hagin, C. S. Weaver and Mrs. Weaver, R. D. McCoy and Mrs. McCoy.

China: A. E. Cory, Mrs. Nellie Butchart and H. P. Shaw.

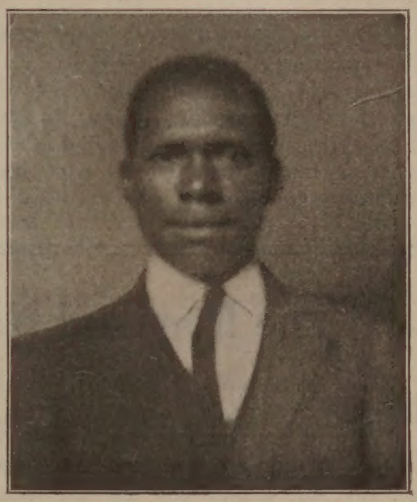
Philippines: Leslie Wolfe.
Porto Rico: Miss Bertha Lacock.

Besides these foreign missionaries, Eureka has sent forth a host of workers into the homeland.

¶ The writer recently spoke at an annual meeting of our brethren at Wilkinson, Ind. It was an old-fashioned all-day basket-meeting in the town grove. Four churches were represented. It was a joyful day, filled with good fellowship. Frank C. Houston led the singing. Heretofore a collection has been taken to pay the expenses of the speaker. At this meeting it seemed wise to present something definite to the people. The March and Children's Day offerings had been taken in all these churches, but they felt it would be well to combine on something as a convention interest. It was suggested that $50 be raised to support an evangelist in Africa. The money was pledged in five minutes. The enthusiasm was so high that $25 more was pledged for a bed in the hospital at Batang. Next year reports from these special objects will be read at the convention.

¶ Korea bids fair to become a classic example in modern times of quick and substantial missionary success. The present Christian population approximates 250,000, and it is only twenty-five years since the first missionary set foot on Korean soil. An encouraging feature is the quality of the converts. Dr. DeForest in Japan on his recent visit found high officials in court and government circles who were outspoken Christians. Japanese and Koreans fraternize in the churches, and from Japan have come frequent and tangible tokens of sympathy with the present campaign in winning a million converts for Christ. Such exhibitions of friendliness between the country which has just yielded up its national identity and the country that has assumed control ought to be a powerful factor in cementing the new relationship. Two of our own Japanese Christians have baptized several converts and organized a church in Seoul, the capital city.

¶ W. T. Ellis, newspaper correspondent and missionary traveler, has recently visited the Dalai Lama of Tibet in person. This is the first time this privilege has been accorded a Westerner. This unique head of the Buddhist religion is now an exile at Darjiling, North India. Mr. Ellis states that "his divine personage" seemed anything but divine.



T. H. Moore,

Minister of the High Street (colored) Church, Carlisle, Ky. This church led our colored congregations this year. Their contribution was $25.60. They plan to support their own evangelist in Africa next year at $50.

He is an insignificant man, with bullet head, pointed ears, pock-marked face, and waxed mustache. Mr. Ellis was obliged to take a white scarf in his hand and approach the great Lama thumbs up. This divine ruler of Tibet is becoming exceedingly progressive since his exile. He told Mr. Ellis that he proposed to open the land to foreigners and send some of the young Tibetan men to Europe and America to be educated. If this is done it will mean great things for Tibet. The Dalai Lama confessed to Mr. Ellis that Buddhism had become impure, but also expressed the belief that all the world would accept this religion within four hundred years.

¶ We quote from the editor of the *Baptist Missionary Magazine,* of Boston, a few words concerning the missionary pageant which was a part of the World in Boston, recently held: "The

pageant forms a special and significant feature of the exposition. Without it it would be shorn of one of its chief attractions and most impressive features. I first saw these unique presentations in company with two ministers of Boston. For two hours we sat, little heeding the time or surroundings, while there was unfolded before us a succession of scenes that portrayed in unforgettably vivid manner the transformations which the gospel works among pagan peoples. The setting was superb. It is doubtful whether finer scenic effects have been produced anywhere. The coloring in costumes and the whole artistic settings leave nothing to be desired. The music is characteristic of the countries represented, and of a high order. The words are worthy of the themes, and these could not be nobler, for they tell of the victories of the cross. The singing, especially the choral work, was excellent. Nothing was lacking in perspective or color. The mechanism was complete. But that which held us from first to last was life." This pageant will be reproduced in Cincinnati in connection with the missionary exposition next spring.

The Portland National Convention.

These brief reports come just as the INTELLIGENCER goes to press:

We had a great day yesterday—the best convention we ever had. Dr. Shelton and Mr. Rains took the convention by storm. Everything went smoothly and prosperously. The great White Temple was packed all day. The order was perfect. The services were deeply spiritual. Mrs. Scoville sang twice and made a great hit. Every address was away up. Dr. Shelton spoke four times —three times in the White Temple and over in the Presbyterian church. At night we had two services instead of three. There was no poor speech or average speech. The Lord was with us. A. McLEAN.

DIGEST OF REPORT AND ADDRESS BY SECRETARY E. W. ALLEN.

1. RECEIPTS.

For first nine months, compared with last year—

Gain in receipts from churches and Sunday schools	$1,300
Loss in Bequests	11,857
Total receipts	208,868

2. NEW MISSIONARIES.

Dr. John Sergius, to Persia.
Mr. and Mrs. McCallum, to Philippines.
Miss Nina Palmer, to China.
Dr. L. B. Kline, to Philippines.

3. PRESSING AND IMMEDIATE NEEDS.

Two doctors for Africa.
One doctor for China.
$200,000 for buildings.

4. DIVERSIFIED WORK OF THE SOCIETY.

a. Evangelistic.

About 900 missionaries and native helpers have from the beginning organized 155 churches in non-Christian lands, with native church membership of 13,000. Last year there was a net increase of 19 per cent. The Sunday schools have 13,000 pupils enrolled for the study of the Word.

b. Orphanage.

Nearly 1,000 orphans have been rescued, clothed, fed, housed, and educated.

c. Educational.

Sixty-five schools and colleges are supported with 5,000 scholars.

Two hundred and twenty-nine young men are being trained for the ministry.

d. Medical, Philanthropic, Institutional.

Sixteen medical missionaries annually treat 182,000 patients.

Two leper asylums.

Printing plants in every field.

A steel gospel steamer in Africa.

A farm of 400 acres in India where scientific farming is taught.

Carpentry, blacksmithing, brickmaking, tailoring, and domestic science instruction to hundreds.

e. Church Erection.

Church and chapel buildings, missionaries' homes, hospitals and dispensaries, school and college buildings are erected.

5. DIFFICULTIES.

Because of three principal causes the difficulties encountered on the mission field will match if not excel the most difficult American situation—

a. The supreme labor and ability required to transplant an alien religion

among peoples who for millenniums have held the same philosophy and unchanging pagan rites.

b. Because of the coming of Christianity there is developed an intense national spirit and a renaissance of paganism in India, China, and Japan.

c. The corroding and corrupting vices of our civilization fester in this impact of the West upon the East, because of the exploit of traders and immorality of travelers and materialistic literature.

6. AMPLIUS.

This is not like the ancient crusades to wrest an empty tomb from the infidel, but it is a crusade to plant the Kingdom of the living Christ in the hearts of all men.

One of our poets represents America as saying,

"Bring me men to match my mountains,
Bring me men to match my plains;
Men with empires in their purpose,
And new eras in their brains."

Christ died with the world upon his heart. He did not say, "America for Americans," but "all nations." He did not look out of the window of Thrums.

The Hebrews were a hill-born race, and acquired among that uplifted company their wide-eyed vision. We breathe the spiritual ozone in "heavenly places with Christ," and thus are inspired to world-wide evangelism.

QUICKENING QUOTATIONS

FROM SPEAKERS ON THE PROGRAM OF FOREIGN SOCIETY.

—I could operate on you easier than I can speak to you.—DR. SHELTON.

—It can not be a church of Jesus Christ unless it is missionary.—CRABTREE.

—Never until we come to feel like Christ toward lost men can we do our duty.—SCOVILLE.

—India physically is a most beautiful land. Would to God it were Emanuel's land.—RAINS.

—Those Tibetans, though dirty and poor, have just the same kind of hearts we have.—DR. SHELTON.

—Nothing can satisfy our hearts but the fulfillment of this commission to disciple all nations.—MCKNIGHT.

—May we approach this task with the mind of statesmen, and the sympathetic touch of mothers.—GARVIN.

—I have dedicated my life to the Lord, and I am going to do whatever He requires, even to this.—DR. SHELTON.

—There are 300 churches in Australasia, not a single one of which is anti-missionary or o-missionary.—RAINS.

—Mrs. Rains says we have traveled 42,000 miles. We have the greatest band of missionaries on earth.—RAINS.

—We must have a vision. A vision without a task makes a visionary. A task without a vision makes a drudge.—CRABTREE.

—The lives of our missionaries are golden investments. Said the dying Garst in Japan, "My life is my message."—GUY.

—May we look up to the hills from whence cometh our help. Open our eyes also to behold our resources in hand.—IDLEMAN.

—We can not lose our investment of money and men in missions. The enterprise is only endangered by our hesitation.—GUY.

—Doctor Loftis' grave and little Jimmie Ogden's grave are there on the road to Lassa—God's last milestone to Tibet.—DR. SHELTON.

—The church should have a weekly program of prayer for world-wide missions, as we have a weekly celebration of the Lord's Supper.—SCOVILLE.

—May we find ourselves in the great will of God, as the stars though differing from each other in luster sweep around the one great central sun.—GARVIN.

—The will of Christ is to be found in the changing attitude of the heathen nations toward Christianity: the open-door policy of all nations.—MCKNIGHT.

—The Australia churches will each five years appoint a delegate to visit America, with the understanding that once in a like period we appoint a delegate to be their guest.—RAINS.

—Our missionary money has been bathed in tears and consecrated by the prayers of thousands of givers. It rings with the sweet songs of children. It is love, full of strength, incarnate.—GUY.

—The Australians said they did not begin to prosper until years ago G. L. Wharton visited them and gave them a vision, and A. McLean came along years afterwards and rubbed it in.—RAINS.

—Who can compute the loss to the human race, in the past, because of the failure of the church to follow the very best and most approved method in proclaiming God's truth to the world?—HAYMAKER.

—There are three words, magic words, much in vogue in the business world today, which I think should challenge our weightiest consideration in planning our missionary work. They are *Conservation, Co-operation, Organization.*—HAYMAKER.

EDITORIAL

Falling Behind.

We are sorry to report that so far this year the receipts of the Foreign Society have fallen considerably behind those of last year. We had hoped the contrary would be true. At Topeka the goal was set at $500,000, and with the deficit and the great need of an advance on the fields, this did not seem beyond the necessities of the case. There were several reasons which led us to hope for an advance; two of them being the great laymen's campaign and the increasing growth and prosperity of our people. However, less than three months of the year remain as the INTELLIGENCER goes to press, and the regular receipts up to July 10th are $10,251 behind those of last year. We are not unmindful of the drouth in our Western country, but the churches in that section have done remarkably well. The loss from the churches is $3,036, and that from the Sunday schools $3,098. The most distressing thing is the fact that 202 fewer churches have sent in offerings than had responded up to this time last year. The churches which have given have gained in the average amount contributed; the loss is because of fewer contributing churches.

This situation is most serious. As was stated last year, the work has grown much more rapidly than the regular receipts. This fact was the cause of the deficit. The demands of the fields have been no less this year than last. The work is growing constantly. It is easy to see what great strain the work of the Society is under. Last year the appropriations for all the fields were reduced. This year the same has been done again. The missionaries with sad hearts have seen their hopes for enlargement crushed and for the second time find themselves under the necessity of retrenchment. No one who has not worked on the foreign fields can tell what this means to them and to the native workers.

We believe that with proper effort the loss over last year can yet be eliminated and a good gain in receipts be realized. It will take united, earnest work, but it can be done. Certainly it should be done.

First. Let there be united prayer for the work and the workers. Let every church bear to the throne of grace the burden of this great need. Let there be prayer for the patient missionaries, the faithful native workers, and last, but of supreme importance, let there be prayer that our people may give as unto Christ for this needy work.

Second. Every church, Sunday school, and Endeavor Society should feel a keen sense of responsibility in the present crisis. This work is *our* work, not simply the task of the missionaries and the Foreign Society. We trust that each minister and leader will ask himself the question, *"What has my congregation done in this matter?"* If the offerings have not been taken, we urge that the

matter be attended to at once. If only a partial offering has been sent, may we not ask that it be completed soon?

Third. The individual offerings are short this year. Can you not help by sending a personal gift? One man, who is a liberal supporter, sent his second check the other day and said, "The needs of the work are so great this year that I must double my offering." You can support a native evangelist for $50 a year; $25 will support a bed a whole year in one of the hospitals. For $10 Scriptures and literature can be supplied for a great number of people.

Fourth. If you are over fifty years of age, the Society will accept an annuity gift from you and pay you six per cent interest as long as you live.

The very heart of our plea is loyalty to Christ in world-redemption. God has honored us by giving us mission fields right in the centers of the great heathen lands: China, Japan, India, Africa, Tibet. He is giving our workers fruit for their faithful labors. The need of a lost world calls us, the successes of the Gospel challenge us, and loyalty to Christ compels us to meet the critical needs in the work he has intrusted to us.

"Helping Together By Your Supplications."

In this phrase the apostle hints at a method of helping that is within the reach of every Christian. There are those who are so situated that they can not go out to the field as missionaries; there are those who have little or no money to give: but there are none that can not pray for the work; and we are told that the effectual supplication of a righteous man avails much in its working.

No request comes from the field more often than this, "Brethren, pray for us." The workers need reinforcements and equipment, but more than any or all things else they crave and prize the prayers of the people of God at home. Paul wrote to Colossians, "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak." He urged the Ephesians to use all prayer and supplications, praying at all seasons in the Spirit, that he might have utterance and boldness as an ambassador of Christ. To the Corinthians he said, "Ye also helping together on our behalf by your supplications; that, for the gift bestowed upon us by means of many thanks may be given by many persons on our behalf." Paul was a man of prayer; his epistles show that. But he wanted the prayers of God's children everywhere, to the end that he might do his part with all fidelity and with the greatest efficiency. What was true of the greatest of missionaries is true of all missionaries. Those who remain at home should pray for their representatives on the fields that their health may be preserved and their lives prolonged; that they may be enabled by divine grace to live lives of holiness; that they may endeavor to keep the unity of the Spirit in the bond of peace; that they may strive together in loving fellowship for the furtherance of the gospel and the glory of Christ; that they may find favor in the sight of the people with whom they have to do; and that their hearts may be cheered by a large measure of success.

The friends of the cause can help secure candidates of the right kind—young men like Paul, like Carey, like Judson, like Livingstone, like John Williams, like Verbeck, like Wharton. For now, as in an earlier day, while the harvest indeed is plenteous, the laborers are few. For this reason Christian people everywhere should give heed to the words of the Teacher, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." This is the only method of securing workers known to the New Testament. Men of the right kind are always needed. If they

are not forthcoming it is because the church of Christ has forgotten or neglected this item of her Lord's teaching.

By their supplication the people of God can help the men who are responsible for the management of the work. These men have as many difficult problems to handle as the President and his Cabinet. They have difficulties to face of which those on the outside have no knowledge. They need wisdom and faith and patience and the love that never fails. It is easy for those who are not acquainted with the situation to criticise and condemn their brethren as unworthy of confidence and to suggest their recall; but if the critics were in their places it is not certain that they would do any better. The fact is, they might not do as well. In any case they can help more effectively with their supplications than with their criticisms. Those who pray without ceasing for the work will stand loyally by it and by the men who have been chosen by their brethren to manage it, at least as long as they are in office.

There is no department of the work and no worker on any field that will not be helped by the supplication of the followers of Christ. Those who fail to help in this way are missing a glorious privilege and depriving themselves of one of the greatest of all blessings—the blessing of working in fellowship with God and with Jesus Christ and God's people in the work of the world's redemption. The words of Holy Writ are applicable here: "Ye that are the Lord's remembrancers, keep not silence;" "Men ought always to pray and not to faint;" and those other words, "Pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus toward you."

These Things Ought Not So To Be.

The minister of one of our very best missionary churches, speaking of the annual offering, says that each year the work of preparing for it must all be done over again. Some churches that have undertaken to support their own missionary find it more difficult to raise the necessary funds the second year than they did the first. There are cases where churches have had an ingathering of from five to six hundred new members whose missionary offerings were smaller after the ingathering than before. These are some of the things that ought not so to be. They are not to the credit of the churches; they are not pleasing to the Lord Jesus Christ.

It should go with the saying that the educational work done one year should not have to be done over again the next year; it should be a permanent possession. To be sure the recent converts need instruction and enlistment; but this should not be necessary in the case of those who have been members for a term of years. Again, many churches that have supported their own missionary one year and rejoiced over that achievement should feel disposed to support two the second year. What they have done has added to their ability. Any thought of doing less is the result of weariness in well-doing. Churches that have had a great ingathering should give on a proportionately larger scale. Those without should be able to measure the increase in membership by the increase in the missionary offering. This would be possible if every new member were represented in the money given for the evangelization of the world. The church should ever bear in mind that it exists to help Christ seek and save the lost. This is its supreme mission. The church that is not doing that is not living up to its privileges; it is not realizing the aim of its divine Founder; it is not treating Jesus Christ right.

These things would not be so if missions had the place in the life of the church that they have in the thought and plan of God. As a matter of fact they do not have that place. They are regarded as an addendum, as an outside cause, as something for special times and seasons, and not for all times and all seasons. If we were following the teaching of the Book faithfully, we would no more think of giving for this cause occasionally than we would think of pray-

ing or eating or drinking occasionally. It should be as natural for a Christian to give for the extension of the Kingdom as it is to breathe. One action should be as spontaneous and as habitual as the other. If this were the case, there would be a steady and marked increase in the offerings of the church for the world's evangelization from year to year. This is what should be as the church grows in numbers and intelligence and wealth.

Joyful Notes from Children's Day.

—Literberry, Ill.—$122.37.

—Everest, Kan.—Offering, $22.12; new school. —D. Parsons, Treasurer.

—Fillmore, Ind.—Offering, $16.25. New Sunday school.—Elsie Cowgill, Superintendent.

—Hopkinsville,, Ky.—Children's Day offering, $412.41.—G. L. Campbell, Superintendent.

—Central, Marietta, O.—Children's Day offering, $44.42.—W. W. Allison.

—Washington, Pa.—$455.—Walter Mansell, Pastor.

—Oak Cliff, Dallas, Tex.—Offering, $32.33. Apportionment, $15.—J. M. Grasty, Superintendent.

—Church and Sunday school offering, $600.—C. B. Klingensmith, Missionary Secretary.

—Cameron, W. Va.—Offering, $300.—L. F. Wilhelm, Superintendent.

—Lexington, Ky., Central Church.—Offering, $400.—John C. Taylor, Treasurer.

—Venus, Tex.—Offering, $21.70; new school; apportionment, $5.—A. W. James, Superintendent.

—Rushville, Ind.—Sunday school, $300.—Omer Pierson. Treasurer.

—Flemingsburg, Ky.—Offering, $75.—Chas. E. Rhodes, Superintendent.

—Pleasant Ridge (Flat Rock), Ill.—Offering, $17. Sunday school two months old.—Elmus Smith, Superintendent.

—Avalon, Pa.—$12. New school.—W. M. Culbertson, Treasurer.

—Cadiz, Ky.—Sunday school offering, $112.89. —John S. Crenshaw, Superintendent.

—Oaktown, Ind.—Sunday school offering, $31. —H. J. Shepard, Superintendent.

—Newark, Ohio, Central Sunday School.—Offering, $170.69.—E. M. Van Wey, Superintendent.

—Cullison, Kan.—Sunday school offering, $21. New school.—Mrs. J. H. Hinkley, Superintendent.

—Liberty, Mo.—Sunday school offering, $200, completing Living-link.—Madison Miller, Treasurer.

—Hagerstown, Md.—Offering, $300.—H. B. Matthews, Superintendent.

—Central, Indianapolis.—$350.—H. A. Chandler.

—Troy, N. Y. (River St.)—$225.—C. H. Vanzandt. Superintendent.

—North Tonawanda, N. Y., Payne Ave.—$260. B. L. Rand, Superintendent.

—Marshall, Mo.—$630. 178 gave each from $1 up to $30.—J. A. Gordon, Superintendent.

—Oak Grove, Pa.—Average attendance, 38; Chidlren's Day offering, $35.60.—W. J. Kemp.

—Christian Temple, Baltimore, Md.—$528.18.—F. M. Buckingham.

J. C. Ogden and the first Christian school among Tibetans. One of the photographs which came in the tin tube shown on another page.

CONTRIBUTED ARTICLES

A Visit to Our Mission Stations.

VISITING THE STATIONS IN JAPAN.

LETTER NO. 18.

When we reached Japan from China it was a delight to be met at Kobe by F. E. Hagin and R. A. McCorkle, two splendid missionaries of the Foreign Society. They took us in hand and soon landed us in the comfortable and hospitable home of Mr. McCorkle in the great city of Osaka, some thirty miles

Asama, the volcano at Karuizawa, Japan, in eruption. Karuizawa is the place in the mountains where the missionaries escape from the intense heat during August.

from Kobe. A large delegation of the missionary body of the city were present to extend us a cordial greeting. Some of these we met ten years ago.

Our Advisory Committee in Japan appointed F. E. Hagin to arrange my itinerary among the mission stations and to accompany me on the trip. This thoughtfulness not only added greatly to the comfort of the trip, but multiplied its value by two or three. I did not have a care. A careful program had been arranged from Osaka in the south to Akita in the north. It was a long trip, and the weather was cold; but the trains were comfortable. Mr. Hagin is one of the best-informed missionaries on things Japanese in the whole empire. He has made a careful study for many years of the country—its history, its institutions, the genius of the government, etc.

We spent Sunday in Osaka before taking a night train for Tokyo and Sendai. Osaka is a city of about one million population. Marvelous changes have been made here in ten years. Our own work has grown in spite of many difficulties. The number of members has been greatly increased, new Sunday schools have been started, and a beautiful church in a splendid location has been built. The mission home now occupied by R. A. McCorkle and family was recently erected by C. S. Weaver, who on account of the poor health of Mrs. Weaver is now ministering to the church at Latham, Ill., for a brief season, it is hoped, when he will return to his life-work in the great center at Osaka. Everybody is anxious for his return. Mr. McCorkle has done excellent service in spite of the poor health of his wife. This is also the field where Miss Stella Walker Lewis has done such good service until her departure for America on her regular furlough. The Congregationalists started in this city some thirty years ago. They have a church of seven hundred members, which is altogether self-supporting. It is the largest church in the city. Mr. Miyagawa Tuneteru is the pastor and has been for nearly thirty years. He was educated in the famous Doshisha College and is about sixty years of age. This large church commands a fine influence. What they have done we may do if we will.

Altogether there are some forty missionaries in this mighty commercial center. We *must have another man here.* Think of one lone man in the midst of

a population of about one million, and that million nearly all heathen! I wish we had a Christian girls' school in Osaka, as we have in Tokyo. There are thirty-seven Christian girls' schools, conducted by different missions, in Japan. We have only one of the thirty-seven. About $25,000 would plant such a school. Osaka is now, and has been for centuries, the greatest and weathiest commercial city of Japan, the home of banking and trading families whose names are household words.

When we reached Tokyo, Monday morning, *en route* to Sendai, fourteen of the missionaries and a number of the Japanese preachers and teachers of the Foreign Society were at the train to greet us and welcome us to Japan. That one cordial reception would pay a tired, worn secretary for all the trouble and inconvenience of the whole trip. What a splendid body of intelligent, consecrated, enthusiastic, hard-working men and women the Society has in this, the greatest city of the Far East! They are: President R. D. McCoy and wife, C. F. McCall and wife, A. W. Place and wife, P. A. Davey and wife, F. E. Hagin and wife, and the Misses Kate V. Johnson, Bertha Clawson, Mary Lediard, Edith Parker, Mary Rioch, and Lavinia Oldham. We are all justly proud of them. Each has an important department of the work which is well organized. Miss Kate V. Johnson has been longer on the field than any other missionary of the Foreign Society in Japan. For twenty-five long years she has been teaching the gospel to the Japanese. I am told that few missionaries speak the language better than Miss Johnson. Misses Lavinia Oldham and Mary Rioch have been in Tokyo eighteen years. They live together. Miss Rioch is from Ontario, Canada, and Miss Oldham is from Kentucky. They have always lived in perfect peace, although one is from the snowy regions of the North and the other is from the Blue Grass region of the South. Their home is a center of wholesome Christian influence.

Our next stop as we journeyed toward the north was Fukushima, about two hundred miles from Tokyo. This work has been built up chiefly by the labors of M. B. Madden, who is at present in America.

Our train was late, but a good congregation waited until about nine o'clock at night for the meeting to begin. They are patient people. Our beautiful new church and a home for the preacher were built in 1908. Mr. Kawamura, our "John the Baptist" in Japan, is the minister. He has been a faithful soldier of the Cross for many years. Fukushima is a city of about forty thousand population, and our work is growing. Miss Rose Johnson, late from Fulton, Mo., has just gone there. She is bright and alert, and it is believed she will be a source of great strength to the work. The mayor of the city had hoped to be at our meeting and extend a welcome on behalf of the city. Other duties prevented, but he took the time and trouble to write a very cordial letter, which the church appreciated.

The day following we went on to Sendai, a city of more than one hundred

Reception to Mr. and Mrs. Rains by our Japanese Annual Conference at Tokyo, **Japan, April 8th.**

thousand population, ancient and beautiful. Here persecution raged against the Christians in the early part of the seventeenth century. It was here that the torture of exposure to the cold, of casting the condemned priests and native converts into the rivers and ditches to slowly freeze to death, was most frequent, says Joseph H. Longford in his book, "The Story of Old Japan." It was here Father Caravail and many other priests suffered their last agonies. This is historic ground. But all is peace and quiet and prosperity and good government now. We were soon quartered in the inviting home of C. E. Robinson, the young but growing missionary. He is one of the most promising young men in Japan. And his wife is just as good. The church at Columbus, Ind., for which W. H. Book serves as preacher, supports him. He kept us busy the short time we were in his territory. The new church building had gone up since I was there, ten years ago, and the number of Disciples had been multiplied many times. The work in all that district seems to be in a prosperous condition. While in Sendai, I called upon the venerable missionary, Dr. J. H. DeForest, of the American Board (Congregational.) He had been quite sick for some time, and in a few days afterward passed away. He had been a missionary in Japan more than thirty-five years, and commanded a large influence. He was greatly honored by the emperor, and at last was buried with military honors. For more than thirty years he was the regular correspondent of the New York *Independent*. Dr. DeForest was a personal friend of M. B. Madden for many years.

From Sendai we went on to Akita. This is our oldest church in Japan. It is self-supporting. Ten years ago we had only one mission home in Akita, now we have two; ten years ago we had only three missionaries in Akita, now we have six; ten years ago we had no kindergarten, now we have a most excellent one, with about seventy pupils and a splendid lot and an attractive building. This is the home of W. H. Erskine, who pushed the evangelistic work in all that region with vigor and success. He has a good command of the language and the promise of a long and useful missionary career. This will be the home also of C. F. McCall, who for some time has been in language study in Tokyo. Here is another young man with clear head and warm heart and a

One of the 37 Bible classes in Seoul, Korea, Young Men's Christian Association. Mr. Matsuzawa, one of our own Japanese brethren, teaches it. Two of our Tokyo Christian men have established a church in this city.

deep religious experience, who will do mighty things for Japan. Keep your eye on him. Miss Jessie Asbury conducts the kindergarten, and she does it well. Miss Rose T. Armbruster has not been here long. She does evangelistic work among the women, conducts Bible classes, Sunday schools, etc. She is a woman of vigorous mind and pushes her work with enthusiasm. For many long years E. S. Stevens and wife were the only white people in that province of nearly one million, but there are about a dozen missionaries doing work in Akita now.

I am now resting for a few days at Karuizwa, Japan, preparatory to the Commencement exercises of the Bible College at Tokyo. This is a famous summer resort, where hundreds of missionaries spend a few weeks every year. The wonderful volcano Asama is near by. We are in the home of Miss Rioch, from which we have a perfect view of the volcano. F. M. RAINS, *Secretary.*

Karuizawa, Japan, May 25, 1911.

Medical Philanthropies.*

DR. W. E. MACKLIN, NANKING.

The typical medical missionary is the Good Samaritan. We should all learn of this parable. It should be our duty to obey the positive command, Go thou and do likewise, as much as to obey the moral law, Do not steal. The Christian should ever stoop to relieve the suffering or save the dying. Even the heathen have more or less of this idea, as we can learn from their proverbs: "Do not add a new flower to a tapestry; send coals to the poor in the snowstorm." "The princely man helps the poor; he does not reach after the rich." "Take from the rich to help the poor." Philanthropy is not a monopoly of our faith, but we as Christians should evidence it more completely and with greater consistence.

If we only attempted to relieve the ills of the comfortable classes we should do good, but there would be no necessary element of Christianity in our work. "The Gentiles do this and have their reward." To energize over the poor and needy, who can not reward us, shows the true spirit of the gospel. To do good, hoping for nothing again, is our distinctive duty.

After residing in Nanking a few

*From the Chinese Recorder.

A group of Chinese famine sufferers begging for food.

months I was walking through the Drum Tower and saw a very sick man lying under a mat. I passed on, but my conscience would not ease, and I must return and try to act the Good Samaritan. I took him to a rented school building; but though I worked long, I failed to restore him. My efforts made a good impression, however. For the past twenty years, especially since I have had a hospital building, I have picked up many hundreds of the sick poor. If they die, I call for the police officer (Tipao), and if he refuses to bury, I send for the magistrate to hold an inquest. Now, merely the threat of an inquest makes the Tipao get a coffin and bury the body. This work makes a good impression on the people. It does not become a burden on account of the cost, as rich people give freely to such disinterested philanthropy. It opens the doors of the heart to us on all sides and provides full proof of our disinterested sincerity.

Medical missionaries could and should do more of this type of work. We should trust in the Lord to supply the means, and take in all the cases we see. He will provide the means.

We should have sheds for the care of contagious cases. To preach by act the message of God's care for the body, and to open the road to health by diminishing wherever it is possible the danger of disease, is a pioneer work especially incumbent upon the missionary from the West with his knowledge of the causes and means of prevention of disease.

We should open up fresh-air sheds for the care of the consumptive. This much-needed work is only in its beginning. It is our privilege to teach the Chinese how best to fight against this terrible scourge, so deadly in this land.

Special places or colonies should be established for lepers. Such work as has been done for this afflicted and loathsome class calls forth the admiration of the Chinese of all classes. Our Lord's example in reference to the lepers is one we must follow in this land. It is a door open to our hands, a saving work of mercy our Master has set his servants here to accomplish. Existing leper institutions should be enlarged by the united efforts of all missions in the empire, and new ones opened in needy places.

The church of the future will plan for large tracts of land on which consumptives can work in the open air, and even partly disabled cripples could earn a living. Dr. Harris Cooley, head of the charities in Cleveland, Ohio, has several thousand acres of land on which he enables the poor to make a living. Consumptives have a place to themselves. He tells me that a man with one arm or one leg can earn a living on free land. It is not necessary to pauperize this class of people, but possible to put them in the way of being independent and self-supporting.

In his work of philanthropy, energized by the love of Jesus Christ, the medical missionary finds avenues for service open all around him. There is no limit to the scope of his labors, for the sick and afflicted crowd upon him everywhere. His service of love is a mighty weapon for the establishment of the Kingdom of God. Our hospitals should be models of efficiency to the Chinese; they should also be models of that practical, self-denying, saving work of love which is the very crown of Christ's teaching. "Above all things, love."

Wrecking a Sunday School Class.

HERBERT H. MONINGER.

For some years I have watched carefully a large class of young people that was placed in the hands of a non-missionary teacher. Nearly a hundred young people were placed in his charge, most of whom were Christians. No teacher could crave a more splendid opportunity for work. The members of this class were eager to do something. They were altruistic and unselfish. They were willing to be led into any sort of good work. But, alas! the teacher did not believe in missions. When the March offering was taken, he

did not participate, and cooled the enthusiasm of the members of the class who did. When preparations were made for the Children's Day offering, this large class of young people gave but a few cents, while with a missionary teacher they would have given fully a hundred dollars. The selfishness of the teacher soon blighted the lives of his scholars. One by one they dropped out until that class to-day numbers less than one-half dozen. What was the trouble? The teacher did not believe in missions. No Sunday school, no class, will long continue to go and grow unless they are animated by a missionary passion. Sunday school scholars love to give for missions. They are never happier than when taking a part in working up a worthy Children's Day offering. The class that does not contribute on Children's Day, that the world may be blessed through its giving, ought to die, and ultimately will. Teachers, for your sake, for the sake of your class, for the sake of Christ, for the sake of the world, make your class offerings as large as possible. It is a sin for it to be smaller than it can be.

Among Pagans in the Philippines.

W. N. LEMMON, M. D.

Following the conference in the month of April, in company with Senor Clemente Ruiz, a school teacher whom we baptized last year, Francisco Azarga and myself visited the mountain tribes near Banna. Leaving Laoag in the early morning, we rode three hours' journey to Dingros, taking dinner in the home of our evangelist Francisco. While our food was being prepared—rice and fish—we preached to the people who had assembled to see and hear us. The invitation being given, the father, mother, and two brothers of our evangelist, together with a young boy, accepted the Lord. After eating, and just as we started to the baptismal service, a fire occurred in the city; but the people were in earnest, and hearing that the fire was under control, we went on to the river, where we took their confessions, joined their hands, and led them into the waters of baptism, the mother weeping as if her heart would break. After the ceremony I asked why she wept, thinking possibly it might be because of giving up her idols; but she replied, "No, Doctor, I weep because of my many sins." Thus the first part of our journey gave joy to all our hearts, especially to Francisco, as now he is again in bonds of Christian as well as paternal love, he having had to sever this connection with them when he became a Christian. This is indeed an ordeal to these people, as their relatives are Catholics, one of whom is a priest.

After this service our boy Juan, who works in the mission hospital, came saying, "I wish to go to convert my mother, too." We gladly sent him to her with a prayer that she might hear him.

Leaving Dingros, we traveled to Paor-Patoc. On the morning of April 13th we began preaching in this pagan district, and by 12 M. twenty were converted. These we took to the river, though it was midday, the sun's rays burning our arms before completing the service. After this service we again took our way, going to Gonnodin to visit brethren. Here we had dinner, rested awhile, and continued our journey to Mount Carmi, reaching that village after dark. Here we preached until

twelve at night, when we lay down on the bamboo floor for a few hours' rest. Arising in the early morning hours, we wended our way back to Paor-Patoc. There we baptized four more. Here we were asked to visit a patient three hours away, which we did. While on this journey we fell in with two young men going to the same village. These were converted, and baptized later in the day. One of the young men's names is J. R. Haynes, being about ready to sail for America. We commend him to you of the homeland, should he come your way.

These pagan people have but one name, so we gave them a family name at their baptismal service, explaining the why and how to transmit it. Some of the names are as follows: Dulin Archibald McLain, Francisco M. Rains, Sawadin Corey, Dumolig Allen, Castillo Plopper, Sagadog R. A. Long, Abowog W. T. Hilton, Miguel Thomas Jefferson, Donia Washington, Dungen Waldo Taft. So, brethren, while you labor on the other side of the earth, these will still live to give the good old story to those about them, thus the sun will never cease to shine on your names and work. We reached Dingros the evening before Easter, about twelve at night. For three hours we slept. Arising at 3 A. M., we breakfasted and started to the village of Junan's mother, whom he had converted with three others. Thus we closed this trip with thirty baptisms and two churches organized in districts where we have long prayed for an entrance.

The month of April closes with 62 baptisms, one marriage, 349 sermons, 169 visits to homes, 10,509 hearers, 3,170 tracts distributed, 592 students in Bible or Sunday schools, 1,812 medical treatments, 123 surgical treatments, 20 surgical operations, 8 visits in city and 22 to outside towns.

Brethren, remember it takes strength and money to work in this land of perpetual summer, and we are in need of both, especially money. People are asking us all the time to send them a preacher, that they may learn the good old story, but we can not send them; why? because we do not have the money. Can you not, will you not help us from your beautiful stores and abundance to send the word and bread of life to these poor people? O, brethren, if you could only see and know the need, we know you *would* send us relief. Men, smoke one less cigar to-morrow; sisters, drink one less glass of iced drinks, and send it to us, and it will pay you big dividends at the judgment.

Back in Congoland Again.

R. RAY ELDRED.

On our arrival at Bolenge we found that the *Oregon* had been up to Longa to get the missionaries from Longa and Lotumbe, and brought them down to Bolenge for a general committee meeting as soon as we should reach Bolenge. I had telegraphed from Matadi, so they knew that we were coming. We reached Bolenge on Saturday, so the committee meeting did not begin till Monday. The committee meeting lasted till Wednesday noon, with three meetings on Monday, two on Tuesday, and one on Wednesday forenoon.

On Thursday after the committee meeting the *Oregon* started up river. We reached Longa that night, and a very warm reception was given Mrs. Eldred and me by the natives. I was very well pleased with the condition of the station and with the work Dr. Jaggard had been able to accomplish during my absence. He has been hard at work all of the time. The next day, Friday afternoon, we left for Lotumbe (Dr. and Mrs. Jaggard staying at Longa). We arrived at Lotumbe soon after noon on Saturday. The natives all alike, Christian and non-Christian, gave Mr. and Mrs. Smith a warm reception on their return and to us all in general. Mr. Hedges went to Lotumbe to help Mr. Smith build a dwelling, as the mud house that Dr. Dye built is about to tumble down. We spent the Sunday at Lotumbe and came back to Longa on the Monday. As Mr. Hensey did not want to leave Bolenge just now, he asked me to go to Monieka this time in his place. So on Tuesday we started for the Mo-

nieka region. We arrived at Besöngo Wednesday P. M., where we found the work in good shape. Two evangelists were in charge, as well as others being in the back country from there. The next day we went on to Monieka, stopping by invitation at the S. A. B. trading post for dinner. We arrived at Monieka that P. M., Thursday. I spent all of my time from then till Sunday examining candidates for baptism and having them come to special meetings for instruction preparatory for their baptisms on Sunday. I examined some forty-six and found that nineteen were all that I could conscientiously baptize. The others were turned down on the ground of ignorance of the step they wanted to take. The nineteen were baptized on Sunday, March 12th. On the Monday following, Mr. Moon and I went from Monieka into the country for a three days' itinerating trip. This was a good journey. We saw but a part of this back country, but held many meetings each day. The feeling among the natives in this back country is very favorable toward us. There is a good number of evangelists sent into the country around Monieka and Besöngo. After returning from this journey on Thursday, we left Monieka on Friday morning. We stopped at Besöngo as we came down, and reached Longa late that evening. The *S. S. Oregon* is working fine and is not so slow as was thought at first. It was such a great blessing for us to go all of this distance of about 400 miles by water in five days on the steamer, instead of about fifteen days by boat or canoe, as I have traveled so much before. I appreciate the steamer very much. The day after reaching Longa again, Mr. and Mrs. Moon went with the steamer on to Bolenge, and we are here at Longa and getting settled in the work again. Although the house built by Dr. Jaggard is not yet complete or finished, yet it is so we can live in it, and is infinitely better than the mud house we had before. The last two weeks here is the time of the evangelists to be in from their work in the fields back of Longa. There were a good number who came in with the evangelists. This next Sunday there will be a baptismal service here at Longa. There will be a number baptized then—I am not sure as yet how many there will be. There will be twenty or more, perhaps twenty-five. I hear that Mr. Smith has had a good number of calls from their back country for more teachers, so you can see that the work is going on in the Congo field and that the Heavenly Father is blessing

The men in the foreground are chiefs at Bonyeka, Africa. To the right in American clothes is Ekakula, the evangelist. He was imprisoned through Catholic persecution.

the efforts of His servants here, even above what we should expect.

Mrs. Eldred and I had a pleasant journey all the way to the field, with the exception of the wreck on the upper Congo River. We started from Leopoldville on the *S. S. Endeavour* of the B. M. S. It was the third day from Stanley's Pool that the steamer ran on to a shoal of rocks because the wheelman had failed to observe the chart and his bearings well enough. The steamer was punctured in three places, and had it not been for the fact that the shoal of rocks was broad and flat, the steamer would have been lost. As it was, however, it sank on to the bottom and rested there. This was on Wednesday, and we did not get the steamer off of the rocks till noon on Saturday. This was done with the help of the mission steamer *Living-*

ston, which was coming down river at this time. We had a novel experience throughout these few days, camping on a swampy shore, unloading freight, etc. Aside from the nervous shock to the ladies aboard, we all kept well and are now, all of us, in good health, for which we are very thankful.

The Logic of the Missionary.

E. F. DAUGHERTY.

The thirty-fifth Fernley lecture by W. H. Fitchett, LL. D., on "The Unrealized Logic of Religion," is the sort of volume which grips a fellow and stirs him from center to circumference of his mentality. It has no tendency toward the production of a "brain-storm," but rather, by its argumentative sledge-hammer sentences, builds structurally in a fellow's own think-shop.

Few more convincing presentations of the worth of the missionary program and enterprise can be found than that presented in his chapter on "The Logic of the Missionary." His text is Darwin's expression, "The lesson of the missionary is the enchanter's wand," and he exploits the missionary record as one of the divine credentials of Christianity, holding that missions not merely diffuse Christianity: they prove it. They are the revelation of a force inexplicable apart from the hypothesis of truth in Christianity's claim.

The meat and structure of the chapter is about, viz.: The great commission is the charter of missions, and they quarrel with their environment; out of the gloom and despair of the cross and its disgrace they were given life, as words and every syllable of the words rings with victory, and not defeat; as words they afford the signal for that march of conquest on which the church has ever gone, though sometimes loitering, and will never pause short of a subjugated world. They are out of harmony with the Jewish temper, by reason of their over-leap of national bounds; for Palestine had been the door-mat on which one conqueror after another had been wiping his feet, and the Jew nursed his hate for foreign dominion like a piety, and they as words do not reflect the genius of Judaism. As words, too, they are out of harmony with the facts of the time of their utterance, for skeptics say with Arnold, of the Christ:

"Now He is dead! Far hence He lies
In the lorn Syrian town,
And on His grave with pitying eyes
The Syrian stars look down."

No dead Christ could have spoken the words of the Great Commission, for they have the accent of anything other than a personality of defeat.

Huxley said that a being of sufficient intelligence, in the cosmic vapor filling space before the stars swung out, might have found everything that is in the world to-day, from the last winner of a horse race to the leading article just off the press. Tennyson's note is saner:

"Flower in the crannied wall,
. . . . .
If I could understand
What you are, root and all, and all in all,
I should know what God and man is."

From the flower, no doubt, a being of sufficient intelligence could deduce all that goes to make the flower—earth and rain and sun. Just so the words behind Christian missions need all the gospel to explain them.

The open grave, the risen Christ—the transfigured Cross—the miracle of a divine redemption accomplished, fulfilled and crowned must be back of them.

The wonders behind the words scarce surpass the wonders following them; for missions as an enterprise has mastered the conscience of the church. Missions and missionaries twenty centuries after the faith's establishment come as naturally as fruit on a tree. And the missionaries are unique. The typical representative carries no civil authority, the scantiest equipment, little money, and is generally alone; he has but the message of the Christ and the motive of his Master's love.

His marvel is success everywhere. He creates a new moral character in

people foul with vices of heathenism; he founds and establishes in places forlorn the best morality civilized lands have known. Of people who were yesterday savage he brings forth saints and martyrs.

His secondary achievements are scarce less marvelous; for he civilizes, though civilization is not his primary aim. He creates a written language. He raises womanhood, establishes homes, raises the whole race to higher level. And he does it under all skies and on all shores.

It is the modern social miracle. A thing beyond the power of the press, confessedly one of the great molding forces of civilization; the gospel of "leading articles" can't turn cannibals into saints.

The missionary's accomplishment is beyond the power of science. Biologists do not work moral transformations, nor do the vanguard of the ranks of commercialism; for in the main it but touches savage races to destroy them. It adds civilized vices to those heathenish.

But Christianity evolves the missionary, inspires him, clothes him with strange forces, endues him with adequate motives, and he works the transformation of whole communities. The historic record of Christian missions proves this; the modern civilized world is their creation.

This delusion, which pressed the missionaries on, if delusion it was, could not be consumed of fires nor be stopped of armies; nor could it be arrested by quarrels and jealousies within the ranks of its supporters. It has the record of the most beneficent of lies—if the faith is a lie.

And so the argument runs. It is a matter of logic. Let a preacher read that chapter, and he 'll seethe with missionary impulses; let a Gradgrind peruse it, and he 'll make a missionary offering; let any soul of faith follow its reasoning, and that soul will thank God and take courage.

And this is the way it resolves itself to me as an argument; the work of faith and labor of love which the missionary does, which those who on the base of supplies do in upholding his hands and adding to the ranks of his comrades, is the only permanent work, undefeatable and resistless. No logic can make a miser's hoarding enduring; no reasoning can justify one's mere passion for "things." The life which is life indeed, can be no other life than the one which is spent in time and strength and service and thought for the help of others. Those "others" may be far sunk in unworthiness by all temporal standards of measurement; but they have somewhere and how the saving traces of the original divine image in which they were made; and to bring those traces of the divine out into practical dominance in life, that is the glory of the missionary's work, that the exceeding and sufficient reward of the Christian worker in any form of rescue.

Vincennes, Ind.

Strange Pilgrimages to Lassa.

MRS. A. L. SHELTON.

Would n't you get tired traveling to Lassa on your stomach? But then you 'd be very holy (or hole-y) after it was done. It takes this chap some three years to go from a city near Tachienlu to Lassa prostrating himself in this way. His hands are shod with wood, and every morning he takes his little sack of Tramba, perhaps an extra gown, and carries them to a house where he thinks he can arrive by evening, walks back to where he left off, measuring his length the evening before, and starts on again, falling and marking with his fingers a line as he lies, then rising and stepping to the place, prostrating again, and so on.

These lamas, strong, sturdy fellows, tramp from this side to Lassa, and those on the other side come through Batang to a holy mountain near Kiating, in China, to worship there. They carry a small pack on their shoulders and beg their food and lodging, and the people always feed them, as they are holy men, and they would be afraid of being cursed if they

did n't. It seems that if that splendid zeal and immense labor and time and muttering of many prayers were all in the service of the Master, that Tibet would soon be evangelized. It is only merit for themselves they are hoping to win, not for any one else. It is all in a nutshell, as a living Buddha put it when he asked Dr. Shelton why we were in Tibet; and when he explained, he said, "O, yes; that 's just like our religion, only we do n't do it."

Christ Wills It.

GEORGE WATSON HEMRY.

When that strange character, Peter the Hermit, went about Europe preaching the crusade everywhere, he flung the watchword, *"Deus vult"*—"God wills it." All Europe, from kings and knights to peasantry, took up the cry. The criminals in prison joined in the "tumult and shouting." So hotly did the great sentiment flame in the hearts of the people that they were literally driven by its spirit to sweep forth on the great attempt. The first effort was full of zeal, but utterly lacking in knowledge; it was not the march of an army, but the rush of a mob of fanatics. Defeat and destruction resulted inevitably. But following this came the march of the best knights of all Europe, led on by those mighty captains of chivalry: Godfrey, Boemond, Raymond, Cancred, and the "Lion Heart." Before this well-ordered array the Moslem army melted like snow before the sun, and the cross displaced the crescent on every citadel of the East, until, at last, the Christian throne and court was established in the "city of the great King."

We are engaged in a mighty crusade. Our purpose is not to rescue an empty sepulcher, but the souls enthralled in darkness, every one of them a living invitation to us to minister unto our Christ by ministering unto them. For our crusade also the watchword is, "Christ wills it." After all other reasons have been given due consideration, this reason remains as the one fundamental. When all other motives have spent their force, this still has power to inspire his people to heights of heroic doing. We are in the period of well-organized, systematic campaign against heathenism; our far-flung legend is, "Christ wills it," and our march shall

A Tibetan pilgrim measuring his way to the holy city.

not be stayed until in the very heart of the enemy's country His throne shall be established.

Christ's will is manifest, first, in the definite proposal of the task, "This gospel of the Kingdom shall be preached for a witness among all nations; then shall the end be." His disciples were not called simply to hear his teaching, see his works, be uplifted by the magnetism of his goodness and end by saying, "It has been good for us to be here." No, the rejoicing of the banqueter in no wise fulfills our Lord's desire. His disciples entered not a hall of feasting, but a school of training, and came out with their minds centered on a definite task to be performed, which, having pursued to the limit of life and strength, they were to "commit to faithful men," who should follow their example.

The day-dawn of Christ's coming again is not a particular date in the long lapse of time, but the finishing of a definite task, "This gospel of the Kingdom must be preached." In a word, the glad day of Christ's full coming will be coincident with the final, full preaching of the gospel in all the world. Christ's will is manifest in that he gave as his final great commission the command to include the "whole world" in the program of proclamation. The vision given his disciples during all his ministry was not a narrow one, hedged by tribal boundaries. If once he commanded his messengers to go only unto "the lost sheep of the house of Israel," it was to make a sure step toward the final universal program. When on the Mount of the Commission he gives his final instructions, Jesus flashes the *map* of the *world* into the minds of his apostles and commands to preach the gospel to "all" the world: "every creature."

Moreover, Christ was supremely anxious that his army should be concerted and united in its movements. Probably no necessity is greater for success in military movements than unity; a general would dread nothing more than disunion. So Christ, the Captain of our salvation, prayed as a final desire that all his followers might be one. The union of all Christians must move forward with the evangelization of the world. Just now it seems that greater zeal and activity for union must be had before the great forward movement in evangelization can issue in success. The final conquest of heathen darkness is an impossibility with a divided army. Before God will permit us the great victory, we must prove, all of us, that we are followers of Christ in the most absolute interpretation of the term—that our wills have become his, and his will has become ours—and when that comes to pass we will be one. The nearer the iron filings hug the magnet, the closer they crowd together.

No people should more quickly appreciate or be more enthusiastic over the watchword, "Christ wills it," than the Disciples of Christ. For more than a century they have demanded that this be the final word in other questions. No people will be more open to the charge of inconsistency than they if they slip the cable when world-wide missions are under consideration. "Christ wills it" is as final here as in baptism and the Lord's Supper.

It has been related that the Duke of Wellington once commanded one of his officers to storm a certain position of the enemy. The officer reconnoitered the position and reported to the great commander that to execute the order meant the destruction of his command. The Iron Duke replied, "I gave you an order; I did not ask for your opinion." Too many have spent much time pronouncing opinions on the geography of the Great Commission. It contains no national boundary lines. Wherever men are without Christ, there it holds jurisdiction. We have an order; let us not give our opinion, but our obedience.

South Bend, Ind.

Missionary Education Movement of the United States and Canada—Formerly Young People's Missionary Movement.

The question of changing the name of the Young People's Missionary Movement has confronted its leaders for several years, because the name does not define the purpose nor properly characterize the activities of the movement.

A proposal to change the name was referred by the Board of Managers to a special committee, and after a year of careful study it was unanimously voted to adopt the name "Missionary Education Movement," which the Supreme Court of New York has ordered to be effective July 10, 1911. The name, "Missionary Education Movement," is similar in form to the two other great educational agencies of the country, the National Education Association and the Religious Education Association, and will tend to give missionary education its proper place in the educational world.

The former name not only suggested primary connection with young people's societies, but it also failed to indicate the comprehensive nature of the policies and objectives of the movement. The use of the phrase "Young People's" has resulted in the general inference that it is an organization of young people and confined to the field of young people's societies. This limitation has been noticeable in practically all approaches to ministers or groups of laymen when seeking co-operation in reference to any department of work.

The purpose of the movement in relation to young people is not altered, nor are its practices changed, but it is keeping pace with extensive educational developments in the Boards, resulting in an enlarged field of activity. The work of the educational departments of several mission boards has undergone an extension. Some have included in their constituency brotherhoods and colleges, and all have come to recognize the need of missionary education among adults. Moreover, there has been a growing tendency on the part of the Mission Boards to look to this movement for co-operation in all lines of missionary education. These developments recognize the movement as an agency to assist all Boards in promoting missionary education for any class, group, or constituency, and on any subject of sufficiently common interest to warrant one agency in acting for several others.

Thus the Foreign Missionary Conference of North America at its session in 1911 appointed a committee on co-operative publications, and requested this movement to act as the agency for the preparation of this material. The Home Missions Council at its January meeting this year also requested the movement to render a similar service for the Home Mission Boards.

Furthermore, the incorporation of missionary expositions in the policy of the movement has also emphasized the necessity of a name adapted to the inclusion of this important activity.

The Missionary Education Movement is a federation of the Home and Foreign Mission Boards to promote missionary education. It is under the direction of representatives of the Boards. In addition to the activities referred to above, the movement edits and publishes home and foreign mission study textbooks, helps for leaders, and maps, charts, libraries, and other accessory material for use by the Boards in all departments of the local church. All of the literature is sold at wholesale prices to the Boards and retailed by them to individuals in the local church. The movement also conducts institutes and summer conferences for the training of leaders for the Mission Boards.

The name "Missionary Education Movement" gives a correct idea of the organization. It is a missionary organization, an educational organization, and a movement. There are other missionary organizations, other educational organizations, other movements, but this combines the three ideas represented by these words. The name "Missionary Education Movement" clearly represents the purpose and truly indicates the nature of the work and the comprehensive character of the constituency of the movement.

Address Before Nantungchow Normal School.*

HON. CHANG CHIEN.

To-day is the beginning of the ninth year of this school. During this year I hope you students will make a great improvement, both in knowledge and morality. I desire, during this year, to see this school pay especial attention to morality, and therefore hope that its teachers and managers will give especial attention to training the pupils in self-control. There are many causes of China's inferiority to other nations, but the greatest of all causes is the lack of character of the Chinese. You students, if you are to be educated perfectly, must pay great attention to character-building.

Among the first steps in character-building is regard for industry and economy. No man can do his duty to himself and those about him without this characteristic, and there is no time in life when this is so easily learned as in youth.

Of these two characteristics, industry is the more important. In school it is necessary to study your lessons very diligently, but you should not forget that this is a normal school, in which you are to be educated to teach in the primary schools. For this reason you should also learn to manage and teach the children. Perfect education also includes the skill to do work. He who sweeps or sprinkles a lawn learns to do something useful as well as train his muscles to do some other useful work.

Chinese have many bad habits, and most of them lack self-control. Spitting in public places, and many other bad habits are very common among us. You men who are educated should take the lead in teaching the common people to overcome these bad habits. Only in this way can you be worthy of the high position you hold as teachers. If we, who are educated, continue to do these things, we can never expect the common people to change. Our bodies are the instruments of our minds, *and our minds are the instruments of our souls,* and it is easy to see, for this reason, why character is such an important thing.

Economy in dress can be practiced without being dirty, and it is not necessary that our cloth be beautiful. Food should be healthy and cheap. Smoking and drinking, although they may make you temporarily happy, poison and weaken your body, mind, and soul. They should not be practiced at all. He who denies himself this momentary pleasure in his youth, will realize, when old, his advantage over the man who used them. [Mr. Chang has practiced just what he preaches.]

Travelling in China.

Newspapers report that English soldiers have occupied Penmur; Russian troops have entered Manchuria, and it is said the powers held a meeting last winter at which they discussed the question of dividing China among themselves. This alarming news should not only fill our hearts with sorrow, but it should teach us that we can not compete with other nations unless we are as strong physically, mentally, and spiritually; that the most effective policy will be to strengthen our people, body, mind, and soul.

*Mrs. M. E. Poland, one of our missionaries at Nantungchow, China, in sending this address says: "Mr. Chang is a very influential citizen. He is director of the Normal School of 600 pupils, and also of many great commercial enterprises. Through his influence the largest heathen temple in the city was changed into a Middle School. He is one of the finest scholars in China. You can see by his speech that he preaches some of the truths of Christianity, although he does not know it."

"Lotumbe Impossible?" Never!*

R. S. WILSON.

"Lotumbe impossible" is changed now to "Without Lotumbe impossible." With three hundred towns above it, on the Momboyo and its branches, easily reached by steamer; with twenty villages already influenced by its evangelists, and with more than twoscore other villages begging the teachers to come to them, "Lotumbe impossible" should be changed. When special messengers come here and beg for teachers to locate in their villages; when others come and say, "Teach my people who have never heard of and know not God;" and when others, still, say, "You teach others, and if you do n't come to our villages soon, you 'll arouse our anger against you," should we give up Lotumbe? Never!

I came up here the first of March, worn out and in need of a change. With the change of work and people, I feel well again; with the great opportunity, I want to be a dozen men instead of one. At any rate, what there is of me, I am having enough joy for a dozen men. To see twenty-seven people stand up and confess Christ Jesus the Son of God and accept him as Lord, and to know what this means to them, is one of the greatest enjoyments. I know their stories. I know how they are robbed of what was theirs. I know that they have become outcasts for Christ's sake. To teach these people is indeed a pleasure; it is a tonic for overwrought nerves: it is a sure cure for the blues. "Lotumbe impossible," never!

*Last year when the news came that the Belgian Government had granted us a new station at Lotumbe, it seemed impossible for the Society to accept it on account of lack of funds. A cablegram was sent, "Lotumbe impossible." But the missionaries would not give up. The other stations divided their meager supplies. Mr. and Mrs. Herbert Smith, new missionaries on the field, volunteered to hold the new station. Mrs. Dye made an appeal at Topeka, which met with generous response, and the Chicago churches gave $1,000 extra to help hold the station.

The Sunday school at Lotumbe, Africa, on April 16th. Mr. and Mrs. Herbert Smith, the missionaries, are standing. This station is less than one year old. It is 200 miles from Bolenge on the Momboyo River.

Graded Missionary Teaching in the Sunday School.*

RALPH E. DIFFENDORFER, SUNDAY SCHOOL SECRETARY OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

The appearance of missionary lessons in graded curricula for the Sunday school is an acknowledgment that missionary teaching is an essential factor in religious training. It is also an evidence that adequate missionary teaching can not be given to the school "as a whole."

The inclusion of these lessons in the "regular" curricula makes it unnecessary to brand missionary instruction as an irregular procedure. There will be no need to "set aside the regular lessons" in order to secure missionary teaching.

The New International Graded Lessons have provided for missionary lessons adapted to the needs of the pupils. The makers of these lessons have been among the first to recognize the opportunity which such instruction affords to meet the widespread demand for more adequate missionary instruction.

It is the purpose of this article to show how the missionary lessons are a positive contribution to the training of the child's religious life.

I. The Beginners' Department.

In this department the children are approximately four and five years of age. The chief religious teacher is the parent, and the child learns to know God as the Heavenly Father, and delights especially in the childhood stories of Jesus. On the expressional side the child is taught that he is living among certain relationships to God, his Heavenly Father, to his parents, to others in the home, and to the small circle of friends who come within his reach.

The teacher finds that the great human instincts of love and sympathy, the foundation stones of the adult's interest and activity in missions, are present to a marked degree, and through them endeavors to impress the child's life. It is not intended, therefore, that the absence of missionary topics, as such, in the Beginners' lessons should mean that there is no opportunity for the instruction just referred to. Just for the reason that such teaching is necessarily implied, it will be more difficult for the teachers and others to realize the ends sought. Love for God, his children, his great big world; love for the parents and others in the home; love for children of the neighborhood; with an expression of his love in kind words and acts of helpfulness such as only a mother or most intimate friend can draw out of the little child, may be counted as the chief factors in the missionary education of Beginners. The entire course offers such opportunities.

II. The Primary Department.

As the child grows older the range of his experience increases and his environment widens. All of the physical, emotional, and intellectual traits of the little child are intensified to a marked degree. All that has been mentioned above with reference to the implied missionary teaching in the Beginners' Department can be intensified accordingly.

The child's environment has changed to the school, and through stories, objects, and pictures he has learned of the presence of multitudes of other children in the world. His spontaneous interest in children *as children* makes him keenly alert to the experiences of children of other races and climes.

The expressions of the child's love, trust, and obedience to God must again be emphasized on the side of his relationships to children and others, both seen and unseen, near and far away.

In the helpful acts of Jesus, and in the examples of his followers in their living and doing for all the little children of the world, may be found the material for the child's missionary training. In the Second Year Primary course there are five lessons which deal with the life of children among the Indians, Eskimos, and Japanese. These three peoples have evidently been selected because they lie within the grasp of the Primary child. The lessons prevent the year's teaching on "helpfulness' from becoming narrow

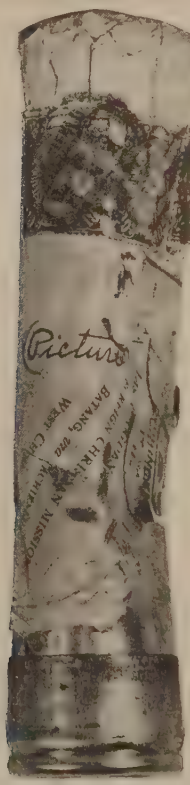
*From the Sunday-School Times.

and insignificant to the child. This missionary teaching will probably fail unless the impression is deepened and made permanent through adequate expression.

III. The Junior Department.

In the second year of the Junior course there are eight lessons under the general heading, "Followers of the Lord Jesus," with the following titles:

A Cobbler and a Map of the World (William Carey).
Making the First Chinese Bible (Robert Morrison).
In a Burmese Prison (Adoniram Judson).
The Man Who Kept His Word (David Livingstone).
The Digging of the Well at Aniwa (John G. Paton).
A Pioneer Home Missionary (to be selected).
A Pioneer Foreign Missionary (to be selected).
Review.



Canned Pictures From Tibet.

Tin tube in which photographs come from that far-off mission field.

The mere appearance of such a list of names for study in the Sunday school, under the heading, "Followers of the Lord Jesus," may be utilized by the teacher to show that these men who obeyed the Great Commission are rightfully called "Followers," and that they represent the serious way in which Jesus intended his disciples to spread the "good news."

Another attractive feature in these lessons is that, through these stories, our boys and girls may be led to see some of the big, hard things that are possible in the service of Christ. The world still offers opportunities for Careys, Patons, Whitmans, and Livingstones. Such lessons for definite study will make our Juniors see what it means to take Christ at his word and "Preach the gospel to the whole creation."

Upon close examination it will be found that the lessons referred to contain the most fundamental principles of the present-day missionary enterprise. We note the following:

A Cobbler and the Map of the World: the universal message of the gospel.
Making the Chinese Bible: the necessity of the translation of the Scriptures into the language of the people.
In a Burmese Prison: the cost of service.
The Man Who Kept His Word: a fundamental relationship of the Christian worker to his "parish."
The Burning of the Idols in Aniwa: the power of the gospel to transform savage tribes.

Thus it will be seen that here are "truths" which are at once both fundamental and inspiring. These Junior lessons may determine the entire future attitude toward the spread of the Kingdom of God on the part of the thousands who will be studying them.

IV. The Intermediate Department.

Direct missionary teaching really begins with the coming of adolescence. The dawning of selfhood is closely related to the realization that there are other selves in the world. The missionary spirit develops rapidly in the days of

the new social interest and of possible religious awakening. The significance of the Intermediate Department for religious training is at once apparent when it is realized that both "personal religion" and the experience of "neighbor-love" may come to the adolescent boy or girl. Would it not be a broad enough aim for the religious training of this period to endeavor to realize in each individual the demands of the two great commandments?

The fourth quarter of the First Year Intermediate is a series of lessons on the great religious leaders of North American history. The lives of the characters chosen are the personal embodiment of those fundamental religious principles which underlie our American life. It is deep, vital home missionary education to interpret, through the lives of these leaders, the common religious heritage of every American citizen. The following are the lessons:

John Robinson, the Pastor of the Pilgrims: Religious Independence.
Roger Williams, the Champion of Religious Liberty.
John Eliot, the Apostle to the Indians: Ministering to the Needy.
William Penn, the Peaceful Nation Builder: Establishing Justice and Peace.
Samuel J. Mills, a Pioneer Missionary Hero.

Four additional lessons are set apart for a study of representative heroes in home and foreign missions, to be selected by the denominations.

In order to meet the varied demands of their constituency, the International Lesson Committee issued two parallel courses for the Second Year Intermediate. One of these is a striking missionary course. It provides for the study of great characters in church history for the third quarter, and the life of Alexander Mackay of Uganda, a typical modern missionary, for the fourth quarter. The other course contains an extended list of lessons on Paul and John the Baptist.

The striking features of the first course are the lessons from church history and an entire quarter on Alexander Mackay. With the use of these lessons our boys and girls may imbibe some of the inspiration and holy zeal with which these men chose to follow their Master and Lord.

The Church History Lessons will help to bridge the past and the present. One of the difficulties in arousing enthusiasm for Christian work to-day is the fact that the religious thinking of many church-members is almost entirely in terms of a civilization of two thousand years ago. No connection is made by them between the death of the Apostle Paul in Rome and the church life of to-day.

V. The Senior Department.

The first six months of the course for young men and women of seventeen years of age concerns "The World as a

Sunday school rally of Japanese children in Seoul, Korea. This was conducted by Mr. Matsuzawa, a member of the Christian Church from Tokyo.

Field for Christian Service." This ideal is fundamentally missionary. It strikes at the individual's total attitude to the world in which he lives.

There are evidently two principles emphasized in these lessons. The one is that *service* is to be the keynote of the individual's attitude to the world, in whatever vocation he may be. The world's work is a challenge to every man for an individual contribution to the welfare of humanity. The other principle is that of specific missionary service as a life work.

The entire six months' course must be studied closely to appreciate the significance of these lessons. The titles under the theme, "Specific Opportunities for Service through the Church," are as follows:

1. (Boys) Christian Preachers.
2. (Girls) Deaconesses and Pastors' Assistants.
2. Teachers of the Christian Religion.
3. Champions of Good Citizenship.
4. Pathfinders of the Frontier.
5. Ministers of Healing.
6. Christian Leaders of Every Land.

Missionary education must and will eventuate in terms of working efficiency. Home Missions and Foreign Missions are but organized forms of that which is deeper in the life of the church than any organization or method. They are an index to the vitality of the Christian faith.

New York City.

Report from Australia.

THE MISSIONARY INTELLIGENCER is looked forward to, and prized by a large number of our brethren. We congratulate the Foreign Christian Missionary Society on the improved "get up." Every copy which comes seems to be better than the last.

The various States in Australia have mostly held their Annual Conferences at Easter, and large gatherings were found at all the sessions.

The New South Wales foreign missionary offering amounted to £195. The Victorian Conference was greatly helped by the presence of Missionaries Mr. and Mrs. Strutton, who were home on furlough, and Missionary Mr. H. Watson, who shortly proceeds to Baramati, India.

The financial year for the whole States was a record. We aimed for £2,775, and the Brotherhood responded with £3,003, which, with our credit balances, amounted to £3,304. This coming year we are raising our standard from £2,775 to £3,300, and we have every cause to believe that with the increasing interest that is everywhere manifested, and the present prosperity of our country, that we will attain our ideal.

With greetings to the whole Brotherhood of our American Churches.

THEO. B. FISCHER,
Sec. Fed. F. M. Exec. Committee.

Teaching Missions in the Sunday School.

The writer has made the suggestion that a certain portion of each Lord's Day regular offering be set apart to be used for missions, and this fund divided between the various missionary societies. The special effort will be made on Children's Day, but instead of making missions the side attraction, it will be a part of our regular work.

The writer also suggested that THE MISSIONARY INTELLIGENCER be supplied all the teachers, and that a missionary application of each lesson be discussed in the teachers' meeting each week. In this connection the writer wishes to thank you for the copies of THE MISSIONARY INTELLIGENCER which he has received during the past two months. There is no more interesting or inspiring magazine published.

Beginning next Lord's Day we will begin to observe the monthly programs. For the past two quarters we have studied missionary lessons instead of the review lessons. The missionary prayer is offered each Lord's Day at the close of the school. Now, just a few words about our Mission Study class. We meet each Lord's Day evening for fifteen minutes between the Christian Endeavor and church sessions. This gives us an average attendance of about twenty-five, and many who have no books enjoy the study and gather a great deal of information. This makes it necessary to keep on

one book for a longer time than most classes devote to a subject, but is much more successful than to attempt to meet during the week. The Christian Endeavor Society has very kindly given the Study class the full hour on the last Lord's Day in each month in the place of the regular Christian Endeavor Mission study. This gives us a very profitable hour together. As mentioned before, we take an offering each month in connection with the study of each field, and have just finished Bolenge, with an offering of $7. This will be sent in during the week to be used for work in Bolenge, and to be credited, half to the Bible School and half to the Christian Endeavor. We hope in this way to make up the deficit in our apportionment before the close of the mission year. At our meeting last Lord's Day we decided to take up next the study "Breaking Down Chinese Walls."

Akron, Ohio. EARL H. HALL.

Who Won the Prizes?

WHAT DO THE FOUR CHINESE BOYS SAY?

To every scholar under fourteen years of age who will write us a letter telling what you think they are saying to us and choosing four Bible verses that express their message, we will send a pretty Japanse Post Card.

To the three who send in the best eight-line poem before Children's Day, June 4th, describing these pictures, we will send a brass Hindu idol from India. State your age. We want a thousand letters.

The above request was printed on the back of the Children's Day Exercise, "Crusaders for Christ." A large number of replies have been received from children all over the country. Many of the letters and poems were excellent. We have sent a pretty Japanese post-card to each one responding. Several people have acted as judges on the poems. A brass Hindu idol has been awarded to each of the following children: Allan Warner, Palouse, Wash.; Elvin Schmitt, Herington, Kan.; and Howard Muse, Palouse, Wash. We want to thank all who took part in this interesting contest.

We print the three prize-winning poems below. STEPHEN J. COREY.

TO AMERICAN CHILDREN.

Will you teach my lips to pray
To your Father every day?

Will you fill my heart with love
For the One who dwells above?

Help my hands to do His will
With kind deed my days to fill

Then my eyes shall see the things
Promised by the King of kings.

ALLAN WARNER, Age 10 Years.
Palouse, Wash.

WHAT THE CHINESE BOYS SAY.

Won't you come and teach me, too,
To tell the story sweet and true?
Will you come and cleanse my heart?
Make me a Christian and give me a start?
Here's my hands, they're only two
Just waiting for good deeds to do;
And these eyes henceforth shall see
Jesus Christ who died for me.

ELVIN SCHMITT, Age 8 Years.
Herington, Kan.

WHAT ARE THEY SAYING?

The first little Chinese says to you boys
Mean little words never bring greatest joys.
The next one would this message to us impart—
Keep only pure things hid away in your heart.

Abhor everything evil and cling to the right,
Work for Jesus, your Savior, with all your might.

See nothing about you which to evil pertains,
And send in your offering to F. M. Rains.

Palouse, Wash. HOWARD MUSE.

Jamestown to the Front!

HOW A NEW SUNDAY SCHOOL OBSERVED CHILDREN'S DAY.

The Bible School of the Church of Christ at Jamestown, Ohio, on June 11th, very beautifully observed Children's Day by the rendition of "Crusaders for Christ," the exercise sent out by the Foreign Society, with which we are all delighted. The recitations, the readings, the music were given with good effect. The audience was most appreciative, the decorations of flags, ferns, and flowers quite artistic—but best of *all* our offering was *twenty dollars* ($20) just *double* our "apportionment," and we have received in testimony thereof a very attractive Certificate, which we have had framed and hung in a prominent place that all may see and admire.

Our minister, Oscar W. Riley, who commenced his work here in November, comes to us the second and fourth Lord's Days of each month. He organized our Bible school, beginning with three. We now have seventy enrolled, with an average attendance of between thirty and forty. Brother Riley is a rare leader, and is most untiring in his efforts along all lines of work. He and his children are beautiful singers, and added much to the entertainment by their sweet voices in special numbers and choruses. He gave a fine talk along the lines of children's work, which was highly instructive and comprehensive. It not only enlightened the audience as to the wonderful work being accomplished, but aroused them to their duty and privilege of contributing. All were much pleased with the Japanese coins, and also with the historic picture of the "Home and Pictures of Thomas and Alexander Campbell," which Brother Riley presented to all "One Dollar Leaguers." We had ten One-Dollar Leaguers and one Five-Dollar Leaguer!

It certainly was as our editor said, "good to be there," and was pronounced by all the *very best* Children's Day we ever had.

We congratulate the Foreign Society on the unique boxes, the coins, the exercise, and the handsome Certificate, and pray that success may crown its efforts and make this year of 1911 the best of the Society up to date.

Briefs About Workers.

—June 24th a son was born to Mr. and Mrs. Justin E. Brown, of Luchowfu, China.

—Am on my way to Monieka to baptize waiting candidates there, and to send out their fifty evangelists again.—A. F. HENSEY, Bolenge.

—Dr. L. F. Jaggard and wife, of Longa, Africa, have reached America on their first furlough. They are at home in Des Moines, Iowa.

—Sunday school flourishing; 180 present this morning. We have a class of thirty pupils from the city schools. Morning audience large. Our need for a new church building is urgent.—G. B. BAIRD, Luchowfu, China.

—I am sending in a round tin box a picture of our Tibetan school and teachers. Our work still goes on and prospers. The land matter is not settled yet, but bids fair to be settled soon. Hope you have some folks ready to send out by this time.—J. C. OGDEN, Batang.

—W. H. Erskine and C. E. Robinson have just finished making an evangelistic tour of Sendai (Japan) District. They

have had good audiences, with one or two exceptions, and fine attention everywhere. There has been one baptism at Kori and three at Sanuma.

—I am in Damoh now helping in the Orphanage work while C. E. Benlehr goes to the hills. He is still here, but will leave in a few days. Mrs. Sherman is in the hills at Darjiling in company with Mrs. Alexander. It is very hot in the plains now. The mercury stands from 112 to 115 degrees on the veranda, but we are all keeping well.—P. A. SHERMAN.

—A man was baptized at Mariveles, May 7th. F. Manikis baptized one at Lilio recently. There were in all seventeen baptisms in the Tagalog provinces during April. I closed a six days' Bible Institute at Caridad, May 13th. Clemente Siat and E. Batara assisted. We taught short courses in Bible geography, the covenants, and teacher-training. A large number attended. Fourteen made creditable grades in the examination.—LESLIE WOLFE, Manila.

—We are having it interestingly warm now. The thermometer for some time has been registering 110 degrees in the shade every day, but the last few days it has been going up to 112 degrees. We look for the rains to set in in about three weeks, when it will be a little cooler. The schools are closed now for the summer vacation. Our medical work is increasing now. The attendance at the dispensary is getting back to where it was before the plague commenced.—C. C. DRUMMOND, Harda, India.

—W. Remfry Hunt, of Chuchow, has been visiting most of the out-stations of the district. Twenty-one were baptized. There are more to follow. The hospital is building up, and the schools are growing. The evangelists are rejoicing, and the prospects are as bright as the promises of God. The union movements are the living issues, and the Savior's prayer may be first answered on the strategic fields of missionary conflict. There is every indication that the harvesting and garnering in of the sheaves in this field of long years of service will be perennial.

AMONG OUR MISSIONARIES

Letters from the Field.

AFRICA.

FORTY-ONE AFRICAN TOWNS ASK FOR TEACHERS

HERBERT SMITH

A crowd of evangelists were gathered around me. They were saying: "Teacher, the land is very big. Great numbers of towns are asking for the words of life, and some of these towns are very, very large. How are we to reach all the towns that want us to teach them?" "Well," I said, "tell me the names of the towns and where they are located, then we will see what we can do." So they began, and I wrote down the names of the towns. When we were finished there were forty-one towns asking for teachers. None of these towns are between here and Longa. All are up river or in the back country. All of them can be reached in less than three days' marching. A year ago these towns knew nothing, and cared nothing about the things of God. Now things are changed. Representatives from these towns have come to us begging that we do not deny them, but send them teachers. They have sent to our evangelist the same message. And day after day they wait the coming of God's messengers. It must not be thought that these forty-one towns are the limit of the Momboyo territories. The State men tell us there are 360 towns here. Into most of these towns no Christian has yet gone. In some of them the Catholics dwell. These towns ought to be reached soon. Our generation is passing. Are we going to evangelize these people in our day? No other Christians will attempt this work while we are here. The very fact that we are here is a witness to the Christians of the world that we mean to do our work, or at least that we said that we meant to do so. Now please let me tell the Christian Brotherhood that there are not enough workers on the Congo to evangelize that section of Congo which speaks the Lunkundo tongue and among which we work. It is only fair to these people who

are begging for Christian teachers that we send them the teachers. It is only fair to the Christian world at large that we do the work we have undertaken or let some other body of Christians have a chance to do the work. Our great Brotherhood has prayed for opportunities of service. These opportunities have come. Our prayers have cost us some things. Let us pay the bill by giving liberally to the work of world-wide missions.

But some one says, "I always thought it was the work of the native Church to evangelize in its own field." Yes, but please listen. The Lotumbe Church supports four men and their wives, and three single men to preach the gospel. This is no special record for Lotumbe. Bolenge, Longa, and Monieka do equally as well, maybe better. Does any single church at home do as much for the State or Nation as these churches are trying to do for their own people? Three of these churches are less than five years old, too. We are not asking the Brotherhood to support native evangelists if that means that the general fund of the Society will be neglected. What we want is that the general fund of the Society be so liberally supported that missionaries be sent out. If the missionaries are sent to teach the native church the native church in turn will do a hundred per cent better, and the surrounding towns will have the gospel.

This week fourteen persons have come to Lotumbe to investigate for themselves the things we are teaching about the God of Heaven and his Son Jesus. Last week seven came on the same errand. It is not a question of forcing Christianity on to the people by law and edict. The people want to know, and they seek to discover the things whereof we teach. During April forty-nine were baptized at Bolenge, twenty-two at Longa, twenty-seven at Lotumbe. There are now fifty-five names on the enquirers' book at Lotumbe. Ought not a successful thing to be supported? The things we teach in the name of our Lord redeems women from slavery, men from murder, boys and girls from lives of shame. Who can refuse to support such a work?

BUILDING A HOUSE ON THE CONGO

C. P. HEDGES.

I have been here at Lotumbe six weeks, and have not yet staked off Brother Smith's new house. However, I have not been idle. It takes a very long time for two pit saws to make enough lumber for a house. The people at Bolenge can not spare their coast carpenter, so I must work alone, as Mr. Smith is no builder and he is busy, anyway. I am kept busy keeping my men in work, and when they are through their task I then begin to work. They all marvel at it. They say: "We never see you but what you are working. Do n't you ever get tired?" I said, "Besides working during the day, I am writing every night." I overheard some talking while I was working. They said, "He never does anything without measuring." Some more said to me, "Did God Himself teach you your skill?" Some more asked, "Are you the only one who knows how to do such work?" Then they ask, "If when we have been Christians a long time, will we be able to do all these things, too?"

These questions of curiosity are not so sad as others which are asked every day. We have some men here whose homes are several days up river. They say: "Why do n't you send teachers on up to our people? White man, if you do n't hurry some teachers up there you 'll arouse our anger against you." We are expecting to make a trip up there this coming July with the *Oregon*. Calls are coming in every day for more teachers. Some weeks ago a big chief came out of his way to see us and ask us to not neglect his people, saying they had never heard of God and Jesus His Son. We promised to send our best teacher, Mr. Smith's assistant, for a visit. O how much itinerating is needed now, and how very much we want to go but can not! We should never ask for another station until we can take care of what we have. Two families, at least, should be at each station all the time, otherwise the itinerating is almost impossible.

One of the men whom Doctor Jaggard operated on for elephantiasis came to Mr. Smith the other day, saying, "Doctor Jaggard healed my body, and now I want Christ to heal my soul." He will be baptized the 16th instant. We have fourteen set aside for baptism Sunday, and possibly five or six more will be ready by then. No doubt you have heard that twenty-two were baptized at Longa on April 2d, and two weeks before nineteen at Monieka. I have not heard how the class is at Bolenge, but I expect quite a large class.

Mr. Moon tells us that he has the *Oregon* so it makes much better speed now. Say, what are we going to do here soon? Doctor Jaggard is going home at once, in a few months I am going, then Mr. Moon. That will leave Mr. Wilson and Mr. Hensey and Miss Eck at Bolenge, Mr. Eldred at Longa, and Mr. Smith at Lotumbe. With such a force as this it is not possible to do any-

thing but mark time. I fear a retreat must be called, and that will be a sorry day for us and our work.

CHINA.

ADVANCE AT CHUCHOW.

DR. E. I. OSGOOD.

Our Sunday school work here has been going at high tide this spring. At the end of March, on review day, 253 were present. The church does not begin to accommodate them for class work, so we have boys' classes in the boys' school, girls' classes in the girls' school, classes for the hospital patients at the hospital, and the rest at the church, to which latter place all assemble for the final review. Sunday morning is given up to Bible study and the Lord's Supper. The church will only seat 220, so it is impossible to increase this work much more than at present, until we make some provisions for enlarging the church. Of course we could limit those attending the final review at the church to Christians and enquirers, but the inspiration of the large company would be lost.

On Saturday afternoons I have a Teacher-Training Class which has developed into a very mixed multitude, for people of all classes seem to enjoy listening. Its purpose is to aid the teachers in preparing for their Sunday morning classes, but school boys, women from the street, and many non-Christians are present, and listen with great interest.

We likewise have large attendance on the midweek prayer meetings, which Shi Kweibiao usually leads. Every time I listen to the old man I find myself literally sitting as a learner at his feet. He has great spiritual power, and is wielding a wonderful influence on the church in this district.

Mr. Hertzog has been of great help this winter in planning the hospital, and has preached a number of times, I acting as interpreter.

The hospital building is going forward. Much rain this spring has hindered the progress somewhat, but it will be largely finished by summer. A great many refugees from the famine district are dying round about us. We are doing what we can for them, which is very little, indeed.

AN ADDITION TO THE HOSPITAL.

G. B. BAIRD.

Yesterday I started work on the addition to the hospital. This is to be paid for by money raised from the Chinese here in Luchowfu. More than half of the money has already been given. It will cost about $1,200 gold. This will provide a separate waiting room and clinic for women, and a few more private wards for them. It will also provide a large guest room and reading room for my evangelistic work. This year I have a graduate of Union Christian College as my Chinese preacher. He is a big improvement over the other men I have had, and he is pushing the work nicely. He and I take turns, each preaching three evenings a week. The hospital waiting room or chapel is fairly well filled every night. The work is very promising.

This week I go to Liang Yuen, the mission station of our local Chinese church. I expect to start work on a small chapel they have decided to build. They have purchased a large piece of land sufficient for chapel, school, and homes for teachers and preacher.

REFRESHING RAINS IN CHINA

W. REMFRY HUNT.

The visit of Doctor and Mrs. F. M. Rains to the mission fields of our extensive For eign Missionary Work marks an era. Missions grow. It is ten years since Brother Rains was here before. He noted great changes, vast movements, real advances, and new problems and newer possibilities looming up in the forefront of the line of conflict.

Brother Rains did us all good. He came with grace and tact. He entered into the conferences, discussions, went carefully over the mission plant and machinery, learned how economical the missionaries were in the disbursement of funds, how reckless they were in the expenditure of health and strength, and how jealous they were for the highest and best interests of our mission in and among the varied missionary bodies working also for the evangelization of these great and wonderful peoples of the far away eastlands.

Into the problems of union, the question of mission administration, the matters that come up in the relations of missions and inter-relatedness of missionary bodies, the close and personal relations of the missionaries with their boards and with each other, in all these and many other serious and pressing questions Brother Rains entered as a friend and fellow-worker, and that in the interests of the unique position that our people occupy here in their magnificent and strategic place in the discipling of these newly-awakening peoples.

We traveled with Brother and Sister Rains from Chao Hsien to Wuhu. It was a pleasant trip. They took to it in the roughing and jostling of the crowded decks

of ill-smelling launches and filthy streets with all the absence of modern cleanliness and comforts as if they were missionaries like ourselves. Brother Rains knows how to laugh. He, too, could weep with those that weep. He is a big-hearted human, and learned more and more of the struggles, the joys, the victories, and the reverses that total up into a missionary life.

These secretaries should come once in three years. Stephen J. Corey will be the next to visit us. By that time the fine movements in the line of union will have advanced much. Christian union is coming fast on the mission field. We must unite in the face of the clenched and defiant heathenism about us. Not to be in the union movements is to be out of touch with living issues. We are in China to exalt Christ, and to help answer His greatest unanswered prayer that they all may be one.

Chu Chow, China.

NANTAN WOMEN'S WORK.

EVA MAY RAW.

I have not written since Miss Kelly left me. Naturally I am not able to hold the work to the level that she did. In fact, I am not trying to do much advance work this year. There are thirty baptized Christian women at South Gate; these I try to direct. Then there are as many more who have some time or other publicly expressed a desire to be Christians; these we are trying to lead to a full knowledge of the Savior. Mrs. Garrett has relieved me of the Hsia Kwan work. I covered the country field this spring, but was compelled to make much shorter stops than I should have liked to. The day schools have become pretty much routine to me, so that work is not hard: it merely takes time. It will surely be a joy when Miss Kelly and I can both be working at full speed. It seems to me now that I spread myself over so much territory, that it 's awfully thin everywhere.

I spent ten days this spring seeing Wuhu, Chao Hsien, and Luchowfu for the first time. I came home with an increased respect for our mission. Everybody is working and getting something done, too. At Wuhu Mr. Paul was being besieged by the city officials to arrange for a lecture on reform by our American consul-general, an excellent Christian man. At Chao Hsien the Christians were all interested in one of their number, a young man who was being persecuted in his home for refusing to sell goods on Sunday. And in Luchowfu, where I stayed longest, the hospital seemed a truly Christian center, and Miss Favor's work, of which I saw most, is a revelation of what one consecrated personality can accomplish. We get so discouraged in our own work that it is good to see some one's else, and to realize that the Kingdom *is* coming.

WORDS FROM A VISITOR.

O. G. HERTZOG.

We have made all our plans to visit India for two or three months this fall. We shall leave here early in October. We will likely spend a week or two in Palestine and a month or so in England and Scotland, and may visit Paris and some other places of interest, as we do not care to reach home till May. I got on well with my lectures at Nankin, and visit to Wuweichow, Chao Hsien, and Luchowfu. Dr. Paul Wakefield went with me to Wuweichow and Chao Hsien, and Mr. Titus went with me to Luchowfu. I enjoyed the whole trip exceedingly.

Doctor Wilder, United States consul-general at Shanghai, visited Wuhu as I returned, and made some splendid addresses. His address at the theater to the gentry and business men was a masterpiece and was interpreted to the Chinese by Miller, who is a witty Scotchman, and the address lost none of its power. He was applauded time and again. Two thousand Chinese heard the address. He spoke to the Chinese Christians Sunday morning and to the foreigners Sunday evening. It was our people that got him there. Alexander Paul entertained him, and he was given a great reception there by the foreigners.

We are still making progress on the hospital, and expect the roof on before I leave the 10th of June for Kuling.

INDIA.

NOTES FROM INDIA.

GEORGE W. BROWN.

Two young men were baptized in Bilaspur, Sunday, April 9th. They live at the station. One of them is a son of one of Mr. Adams' first converts.

Another missionary came to join the family of Doctor Drummond, of Harda, on the 20th of the month. At last account the young lady and her mother were both doing well.

March 23d a sweeper, Baldea, renounced his caste and became a Christian in Bilaspur. This is the first member of that caste to become a Christian in that region, and of course he is suffering considerable persecution from his relatives and caste people.

The epidemic of plague in Harda seems to be subsiding. The schools have been reopened, and pupils are returning, though as yet the attendance is low. The providence of God was again manifested in that although hundreds perished through the disease, not a single Christian fell a victim to it. Surely this is a cause for thankfulness.

Rev. O. G. Hertzog, sometime financial secretary of Hiram College, and a man well known among the Disciples of Christ, is, with his wife, visiting some of the mission fields of the East. They have visited Japan, and are making a long stay in China. There is a special reason for this, as Mrs. E. I. Osgood, of Chuchow, is their daughter. They are getting a most practical knowledge of mission work, and will be able to speak absolutely at firsthand in regard to missions when they return home, for Mr. Hertzog is helping Doctor Osgood to build his hospital, and is doing other work among the missions in China. They send greetings to the missionaries of the Disciples of Christ in India, and express the hope of seeing them the coming cold season, as they are planning to reach India about November 1st, and to visit the stations of the mission in this country.

SINGING THE GOSPEL.

P. A. SHERMAN.

I left the workers in Hatta alone, so last Saturday I went out to see how they were getting on. I found them all well. On my return to Damoh we always stop half way to feed the horse and to take an hour's rest (the distance is twenty-four miles). As we were resting (a Damoh boy was with me), we heard some natives at a nearby well singing, and what do you suppose they were singing? They were singing, "Jesu Masih Maro Prana Buchaiyah"—Jesus, Savior of My Soul. We asked them how they knew the song, and they said they had learned it from hearing it from fellows that had heard the Sahibs (missionaries) sing it. It delighted me to know that the gospel messages in song were being spread far beyond the border of our immediate field of labor.

JUBBULPORE COMMENCEMENT.

MRS. G. W. BROWN.

Tuesday, May 9th, was set apart as Commencement Day for our Bible College. The course had been lengthened last year, and because of this there was only one young man to graduate. We did not mean to make any less of the day on this account. D. O. Cunningham was called from Harda, and he came up on Saturday, May 6th, and gave to us all a good, helpful sermon on Lord's Day, May 7th. Monday evening the students gave an entertainment, to which the missionaries and friends were invited. Tuesday the principal address was given by Bal Chand, a former student and graduate of 1908. In this young man's life and work we have an illustration of what has been done by our Damoh Orphanage and our Bible College. He lives a clean, pure life, and is preaching the gospel to the heathen in Bilaspur. His message to the students was strong and forceful. Many of our Bible College students come from the Damoh Orphanage.

Twenty-one young men have been graduated from here. Nineteen are preaching and teaching. Two have died. The first graduate was sent out in 1905. These young men, with their families, are scattered among our various stations, and compose about one-half of our evangelistic force. They compare favorably with our body of young preachers and teachers at home.

Jubbulpore, India, May 18, 1911.

PROGRESS OF THE INDIA MISSION.

STELLA FRANKLIN.

On October 14, 1910, after seventeen months' furlough, I arrived in India. The first six weeks were spent in Jubbulpore.

Doctor Brown was away from the station, with Brother and Sister Rains during their visit in India, and I was needed to help in Jubbulpore during his absence.

In December I returned to Harda. I was helping in Jubbulpore the last year before my furlough, so it had been nearly three years since I left Harda.

During this time there had been practically no new work opened, but much general progress is manifest.

1. In the church. The congregation is larger. The membership has been increased from several sources. Last Sunday two young men, who came from the Catholic Church and had recently been baptized, were received into the church. Both have work in the railway shops. The congregation as a whole is more alert during the services, joining more heartily in the singing, and listening more attentively to the sermon. The devotional spirit has developed much. At one time the women made no special effort to keep their children quiet, and allowed them to play about the room during the services. Pet dogs, too,

were often allowed to be in the church. There has been a great change in this respect. The church would now compare favorably with home churches in devotional attention.

2. In the schools. Mr. Cunningham's regular work in the school has increased the influence of the mission in all parts of the town. There are now strong Indian Christians helping in the Bible work of the schools. Six young Christian men, from the various stations, are now students in the high school. Some of them have a splendid influence in the school. A few years ago with the greatest difficulty a Hindu girl was persuaded to stay in the girls' school until she had passed the fourth grade. Now six girls (one Christian and five Hindus) are in the fourth, fifth, and sixth grades. No doubt much of this is due to the general progress of their brothers and relatives in the boys' schools. Mr. Cunningham's influence with the high caste men of the town has helped the girls' school. The direct cause, however, of the progress in the girls' school is the influence of the good Christian women who are teachers. The wives of the Christian students in the high school have added a new class to our regular school work. These wives were nearly all girls from the orphanages. The course of study they are taking will help prepare them for Christian workers.

3. In the development of Indian leaders. Several of the older workers are now feeling their responsibility in the Indian church. Mr. Shah's pure life in Harda has had a great influence. His work as a leader in the Indian Christian Missionary Society has added much to his development. Mrs. Shah, although not in mission employ, has developed into a fine worker. Her influence amongst the less experienced young Christian women is great. Mrs. Shah frequently visits the zenanas in the town. Mr. Shah and others now take on themselves much of the responsibility that was formerly felt only by the missionaries. All Christmas entertainments for the Indian Christians are now managed and supported entirely by the Indian members of the church. This year Mr. Shah has charge of the evangelistic work. With younger evangelists he has spent the cold season, going about from village to village preaching the gospel. He feels much encouraged in the work done. In all the departments of the work the development of the workers is manifest.

The hospital work, the zenana work, and the Sunday school work has been kept up steadily and faithfully.

The general progress of the Indian mission as a whole is manifest in the spirit of union. There is a continuous effort for more systematic work of the various stations, and for the closer co-operation of the two societies. The feeling that we who preach Christian union to others must ourselves be united, has grown strong indeed.

Harda.

INDIA NOTES.

MISS STELLA FRANKLIN.

Much has been written of plague in Harda. From the first of January until the first of April Harda was practically deserted. By the people running away many lives were spared. When the rats began to die people hastily gathered their things together, and went into camp outside the city. Houses were made from bamboo matting. Government officials, school teachers, etc., receive their usual salaries; consequently some of the unscrupulous ones look forward with pleasure to an outbreak. Financial losses to the people generally are very great.

During the three very best months of the school year our schools have all been closed, and the students have been wandering idly about the "jungles." The high school was kept going, especially for our Christian students, until March examination.

All the missionaries, the native Christians, and a few of the people were inoculated, but the mass of the people will not submit to the inoculation. The result is that the Christians lived on here, while the others nearly all ran away. The Christians were all camped in the three Mission Compounds. Over fifty people have lived on the three acres of ground connected with this bungalow. Our work amongst outsiders was much affected. Even attendance at the hospital is a great deal less, on account of the people being scattered, and they also feared to enter the town. Miss Thompson found a number of her women, and visited them in camps and in villages. While the death rate has not been very great, many homes have been broken by the entrance of the grim monster.

Many village people asked why we did not run away when the plague came. Some tell that the English spread the disease, and resent our coming to their villages. Others inquire and learn the real cause of plague.

The people began returning about April 1st. The summer heat kills plague. By the end of April one could hardly believe that the city had been so long vacated. All of May has been a gay month. Weddings, festivals, and all sorts of heathen noises are heard day and night, and our fight with heathenism is again on.